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GURUKULA SAMACHAR

Edited by

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ॐ	आगत सं०.....
	तिथि०.....
गुरुकुल प्रबन्धालय आगरा.	

Prof. RAMA DEVA, B.A., M.R.A.S.

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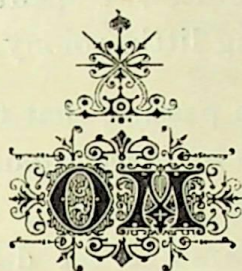
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu*.

Vol VI. }

ASARH, 1969.

{ No. 1.

Religious Missions in America.

(By Bhai Parmanand, M. A.).

TWO years ago, when I was forced by certain untoward circumstances, to think of taking another trip abroad, I received an offer from a noble and enthusiastic Arya Samajist to the effect that if I undertook to work for the spread of the Arya Samaj propaganda in America, all the expenses would be defrayed by him. My impression was that the work was too great for a man of my ability, and I deferred the acceptance of the offer till I had studied the question on the spot.

Ever since my visit to South Africa in 1905, I had entertained the desire of undertaking a journey to British

Guiana, South America, for a similar purpose. Instead of staying in the United States, I spent my first year this time, in that interesting little colony.

I may mention in passing that the population of that country is nearly three hundred thousand, half of which consists of the East Indians, mostly Hindus who began to settle there some 70 years ago. I did my best according to the opportunities that I found during my sojourn there. Besides it is worth noting that the neighbouring island of Trinidad contains a similar number of Hindu people, who are fast being christianised but who can be saved if someone feels the call of duty towards them.

I have been now here in the United States long enough to observe the state of things. I believe, a good many of your readers will be interested in the subject, I propose to give a brief survey of the condition of affairs here.

In the first place, it is no doubt true that the Americans appear to be in a mood to receive and appreciate truth wherever they can find it, more so than in any other nation of the West. In other words, a missionary of religion finds here a soil where new seed can be sown. The reasons for this situation are clear enough. The Americans are a new and growing race, so they are not attached to any church by the bonds of historical associations. Their children are not trained at home in any religious traditions. Having come here from various countries of Europe professing different forms of religion, the Americans have lost all touch with every one of them. Further education in America has not only been conducted on the most liberal lines that can be imagined, but it has also been absolutely free from even a tinge of Christian teaching. The Parliament of Religions, which will probably

hold its next session in the Summer of 1913, is a phenomenon that can take place in America alone.

Naturally the intellectual class of the people considers itself above religion so to speak, and does not bother about it. Another class is carried away by the current of material forces which is running very high in America. Politics too engrosses the entire interests of a large section of the community. But there remains a large proportion of men and women whose minds are inclined towards religion and whose aspirations are not satisfied by the material forces or even by the materialistic Christian priests. It is in this class that propagandist work can be done.

The chief point to be always kept in mind, however is that this work is most difficult to do. It is not a bed of roses nor any easy ladder to fame as is commonly supposed in some quarters. We should not be misled by the exaggerated reports or rumours of the success of this or that mission or preacher and begin to think of America as the ideal land for propaganda. Such hopes are doomed to the most miserable disappointment. It is often reported that the Bahai (Muhammadian) movement is making much progress in America. If it is meant that a Bahai preacher came here, delivered lectures which were attended by some ladies, the statement might be true, otherwise one finds very little trace of the movement in the country. The same thing can be safely said about many other so-called missions which grow and die here like mushrooms. The only tangible work that there is, is being done by the Swamis, who have followed the lines of Swami Vivekananda. The inherent weakness of the Vedanta movement, however, is that it is not a religious propaganda at all. Its members can and in several cases do attend the Christian churches as well. It does not oppose any other religion

The Vedanta society celebrates the birth-day of Christ in the same way as that of Krishna, and their preachers at least keep fasts on both occasions with equal devotion. Thus though the spread of the Vedanta literature has popularised Hinduism among some people, the Vedanta mission can not be called a living church. It is a soft mission, perhaps too soft to develop any life.

Again, Swami Ram was one of the best and ablest Indians who ever came to America. As a result of his work he has still left a few ladies who cherish his memory with reverence and are proud to call themselves his disciples, but there the matter ends. In that way Mr. Gandhi too had succeeded in getting a few disciples for Jainism. Other wandering preachers too have secured some few followers but with no permanent results to speak of. Lately the number of undesirable Hindu preachers has been increasing with very unfavourable consequences. The president of a University told Mr. Hardyal that the Americans did not respect money-hunting preachers who "in the guise of this empty and intangible philosophy were trying to live comfortably at the expense of kind-hearted and soft-headed middle-aged ladies." This opinion represents the estimate formed of such preachers among thoughtful circles in the country. It is not at all desirable that anybody and everybody should start on a mission to America and bring discredit on the fair name of his country.

Now I wish to discuss if the Arya Samaj has any chances of successful propaganda in America. However broad or universal the fundamental principles of the Arya Samaj may be, in external features it can not divest itself of its Hindu character, particularly in the eyes of the foreigners whom the Western scholars have taught to

regard the Vedas as the scriptures of the entire Hindu people. That being so, the first difficulty which the Arya Samaj will encounter, is that the very circumstances which have so far made Hinduism popular among a section of the people, go against the Arya Samaj. Hinduism in America has become synonymous with mysticism and occultism and the Arya Samaj has not only to teach nothing on those lines but regards them as a sort of superstition. The Vedanta Swamis also have had to adapt themselves to this tendency. This trend of opinion was created long before by the Theosophical Society which had encouraged the study of Hinduism as the most mystic of all religions.

Thus we find instances of Americans who have assumed Hindu names in order to add to the popularity of their books on Yoga and spiritualism. Another American has written volumes on magic and the black art ; and he professes to have studied the art in some corner of Benares so that his works might be looked upon with great value. Quite recently a law suit was brought against a youngman, who calls himself by the name of Harish ! He is the founder of the religion of Aharmzad and counts thousands as his followers keeping a minor under his influence. The newspapers commented upon it as an hideous instance of the spell which the Hindu Swamis had cast upon the minds of the ladies in America, at the same time adding that the youngman was an American and not a Hindu. The Hindu Swamis are, however, blamed as their teachings are regarded as the original source of this tendency among the ladies. So it is that the superficial popularity and supposed strength of Hinduism constitutes its real weakness and would prove a stumbling block to any rational movement coming from India. It will be opposed by the so-called friends of Hinduism

and of course disregarded by those who are already its opponents.

Another difficulty is about the nature of the Arya Samaj itself. The question is what aspect of the Arya Samaj is to be presented to the American or any foreign people. This is a very important question for the Arya Samaj to consider. The Christianity which entered and spread in Greece was not the Christianity of Asia Minor. Again it had to change and assume another form when it spread in Rome. Similarly the Arya Samaj in India working among the Hindus is one thing; but the Arya Samaj as preached in a foreign land, would be different. The entire portion of Swami Dayanand's works which deals with the relations of the Samaj with modern Hinduism is clearly out of place here. In these discussions it is taken for granted that the Puranic age of Indian history is a period of degradation and the Vedic age is in every sense superior to it. Whatever version of texts is found in the older books, is to be treated as authoritative. Such an argument can make no appeal to a foreigner who is out of touch with Indian traditions and ideas. Again it will not be sufficient here to prove your superiority to Christianity or Muhammadanism. There are very few here who believe in the dogmas of Christianity or in the Bible as Divine revelation. To such people you have to present your books from a rational standpoint so that they may stand on their own merits. It may be said that the ten principles of the Arya Samaj can be easily preached. But it is not so. In the first place such simple and common truths as described in the principles, can make no headway unless supported by some amount of literature. Then the distinctive feature of the Arya Samaj is the sacredness of the Vedas. How is this to be preached to a foreigner who would naturally like to read the Vedas before accepting

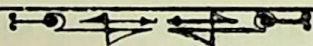
our view. We do not possess an accurate translation of the Vedas according to the views of the Arya Samaj. In plain language, then, the difficulty is that a book religion can not spread without the aid of "the book." I am inclined to think that if Swami Dayanand's "*Rigvedadi Bhashya Bhumika*" be translated in beautiful simple English and published in a book form, it might help us to remove the difficulty. Other propaganda literature is also badly wanted. Besides portions of Pandit Gurudatt's works, the only book that I could make use of with some effect was Pandit Gauga Prasad, M. A.'s "Fountain Head of Religion." In short it is after solving this difficulty that we should think of the next step, which is sending out the right sort of men who possess character, zeal and some command over the English language.

Here I wish to clear another wrong impression current in India that religious preaching can enable a man to live well in America. No doubt if a man can speak well and make himself interesting, he might get a few dollars for a lecture, but such a source of income is very precarious and lasts only a short while. Such mercenary work can not be regarded as a religion mission by the shrewed American people.

In conclusion, I wish to point out to the Arya Samaj the great duty of teaching America the wisdom of the ancient Aryans. But the work has to be done through earnest and well-trained men. The difficulties in the way of even the most learned preachers are enormous and mediocre speakers or writers can not render any service to the cause.

I hope if the Arya Samaj keeps the ideal in view, the day will soon come when it will be able to send some worthy sons to this country who may preach the truth of

the Vedic Dharma to this energetic nation, for truth is a commodity that the more you export it, the more you will have it at home.



The Bhagavadgita,
OR
The Lord's Song.

THE BLESSED LORD SAID :

1

With mind attach'd to Me, O Parth,
Performing Yog, refuged in Me,
How thou shalt know Me, without doubt,
That hear from Me, and keep in mind.

2

To thee this knowledge I'll impart,
And wisdom in its prime essence,
Which, having known, nothing remains,
To be acquirad here below.

3

Among a thousand souls, perchance,
One makes attempt for perfect state,
Among the perfect, hardly one,
Knoweth Me as he ought to know.

4

Earth, water, fire and atmosphere,
Ether and mind and reason, too,
And Egoism, which is the eighth,
These are my Nature's components.

5

This is the lower, Mighty-arm'd,
Now know My higher nature too,
The real element of life,
Which all this universe sustains,

6

Know that to be the womb of all,
 From which all beings here arise,
 I am the source of all the worlds,
 And place of their dissolving too.

7

Nothing existeth in this world,
 Higher than I, Dhananjay,
 This universe is strung on Me,
 As rows of pearls upon a thread.

8

In waters sapidness am I,
 I am the light in Sun and Moon,
 The syllable "Om" in all the Veds,
 In ether sound, in man potence.

9

Holy fragrance in the earth,
 And brilliance in the burning fire,
 I am the life in all that lives,
 And penance in the ascetics.

10

Know me th' eternal seed of all,
 That here exists, O Pritha's son,
 I am the wisdom in the wise,
 And glory in the glorious things.

11

I am the Power in the strong,
 Exempt from passion and from lust,
 Lawful desire in living things,

Know this, O Lord of Bharat's race.

12

Whatever natures may be pure,
Stained with passion, or bedimm'd,
Know these as coming forth from Me,
They are in Me, not I in them.

13

This universe of living things,
Deluded by these qualities,
Knoweth Me not, the Lord of all,
Untouch'd by change, and undecay'd.

14

This spell divine coming from Me,
And caused by triple quality,
Is hard indeed to get beyond,
But those that come to Me, cross o'er.

15

Evil-doers, deluded souls,
And vilest people seek Me not,
And they whose wisdom's rendered dim,
By sheer illusions guised as fiends.

16

Four kinds of righteous ones are there,
That worship Me, O Arjun,
Who suffer pain, who knowledge seek,
Who long for riches, and the wise.

17

Of these, the wise one, harmonised,
Who worships Me, is best of all,
I am the darling of the wise,
As he is also dear to Me,

18

Noble are all these, to be sure,
 But wise one is Myself indeed,
 For he looketh on Me alone,
 As Highest Path and Final Goal.

19

At the close of countless births,
 The wise one surely comes to Me,
 And Vasudev is all, he says,
 Such noble soul is hard to find.

20

Who thro' desire have wisdom lost,
 Go forth to other Shining ones',
 Resorting to external rites,
 According to their natures own.

21

A devotee who worshippeth,
 Such *Dwas* always full of faith,
 I, verily, confirm, O Parth,
 The steady faith of such a man.

22

Endow'd with such a faith, he seeks,
 The favour of that Shining one,
 And from Him he obtains the boon,
 Which I do sanction for his sake.

23

Finite indeed the fruit that does,
 Belong to these of little minds,
 To Gods go those that worship them,
 My devotees come unto Me.

24

Unmanifest made manifest,
So think of Me the senseless ones,
Because they know not that I am,
Unchangeable and unsurpass'd.

25

Nor am I manifest to all,
In *Yogic Maya* enveloped,
This foolish world knoweth Me not,
Unborn, and changeless and eterne.

26

I know all beings that have been,
I also know those that exist,
As well as those that are to come,
But no one knows Me, Arjuna.

27

Misled by pairs of opposites,
Attraction—and—repulsion—born,
All beings walk this Universe,
In sheer delusion, Bharata.

28

But men of pure and noble deeds,
In whom all sin hath come to end,
Exempt from pairs of opposites,
Worship Me with a steady mind.

29

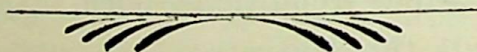
They who, refuged in Me, for ever,
Exemption seek from birth and death,
They know eternal verity.
Self-knowledge have, and action too,

30

All those that know Me as Supreme,
 In worlds, 'mongst gods, in sacrifice,
 Being thus harmonised in mind,
 E'er think of Me when going forth.
 Here Endeth the Seventh Discourse

Entitled

The Yoga of Discriminative Knowledge.



A plea for constructive work in the up-building of the Vedic Church.

(By B. Gurdit Singh, B. A., LL. B.)

IF it is true that value of religion lies in living and practising it rather than in professing it, then I think I need not offer any apology to my readers if I have chosen this subject for my article; more so because the tendency towards doctrinal discussions and religious polemics has been much more visible in the Arya Samaj than in any other society; Dear readers! You should not misunderstand me. I do not say that the Arya Samaj does not practise religion, or that it unnecessarily indulges in season and out of season in religious discussions which create bad blood among the debators. There are, however, circumstances which are to a great extent disappointing if not alarming to each and every man who values religion simply for the sake of its being lived and practised; and such circumstances afford justification for this article.

It is a truism to say that no society, much less a religion which makes a society, can flourish in this world or keep its hold upon its followers for any length of time, if those followers, do not practise the various religious observances enjoined by the tenets of that particular faith. In fact the only cohesive force which is striking and attractive even to the illiterates and the masses is supplied by household sacraments and family traditions (गृह संस्कारः, कुवाचारः) The programme of the various ceremonies, their minute details, the formal nature of the various formulas and their application, etc., may all be too formal and devoid of spirit for the most intellectual among the

members, but it cannot be gainsaid that their utility has been acknowledged on all hands by even the most rigid nationalists; and their use rightly lies in touching the emotions and catching the fancy of the greatest number of people and in giving the act performed a certain degree of sanctity. It is with this end in view that all the great religions of the world have prescribed some sort of religious observances for their followers who are enjoined to follow them and practise them and as it is the province of the householders who have to attend to the religious necessities of all other orders and are responsible to bring up progeny who may lead religious and righteous lives just according to their beliefs, the most of those observances therefore relate to the household and the family, and if the householders as a body were to neglect those duties, you may well imagine what will become of the society at large of which they are the members. The society is kept up by the reinforcements supplied by the younger generations and if the younger generations have been brought up under the influences of homes devoid of religion, the irreligious spirit will permeate the whole body and make it lifeless. The whole society will become devoid of life, it will be dry and rigid and not worth living in. Its members won't feel any enjoyment or zeal (उत्साह) at the advent of various festive occasions, and their lives will be quite purposeless. They will form a nation of rigid philosophers, no doubt, but they will not be warm emotionalists and lovers of God. Swami Dayanand was a real seer in this respect, because he foresaw that religion should be based upon the strong rock of conduct and emotion, and not merely upon theories and dogmas; or, more correctly, religion should have a happy and proportionate intermixture of the two. (कर्म and

ज्ञान). It was to fulfill this purpose, that along with his monumental work, the Satyarth Parkash, (which is a polemical book) he thought it equally important, to prepare and write the "Sanskar Vidhi." Swamiji's career as a religious reformer and revivalist would have been only half as useful, if he had not published this last mentioned book. But for this work, the Vedic Church would have been as great a failure in claiming the rank of a world religion, as many other sects and reform societies have been. By preparing this book, or in fact by reviving the old Vedic social functions and sacraments, he has laid the foundation of a movement which is destined to encompass some day the whole of India, and bring under its fold many other nations of the world. I may be mistaken in this, but it is my cherished belief that the religion which does not appeal to the emotions and does not lay down a code of ceremonials to be observed as sacred by all, cannot furnish cohesion, and can become the religion of only a few rigid and cold intellectuals. In fact history does not furnish an instance of any such religion nor, I think, will there ever arise any. A nation comprises mostly masses and not classes, the Vedic word विश्वः, विश्व rightly expresses the sense and as the fancy of masses is mostly caught by practices and not by theories and principles upon which those practices are based, the practices and religious observances should be the primary concern of all reformers, because in them consists the good of the greatest number, and they touch the greatest number of people; and all really good and earnest reformers should lay greater stress upon them, and enjoin upon the members the necessity of practising them with zeal and devotion worthy of a good cause and not in a half-hearted manner as if they are good for nothing.

And in this respect, I am very much pained to see, the majority of the members of the Arya Samaj are sinners. Our homes instead of being Aryanised, have been anglicised. English education has swept away along with its current many good practices which we used to observe in our households. Now-a-days we do not feel a special happiness (उल्लास) on festive occasions as our ancestors used to feel a quarter of a century back. At the advent of the Besakhi, Basant or Amayas or Puran Masi, the whole household was up, and thought it a sacred duty to feed the Brahmans, to observe sanctity; even the little-folk used to look jolly. But now everything has changed. Even the Sanskaras are not performed with scrupulous zeal and care; they do not even remember when the "Amavas" or "the P'uran Masi" or that they have some ceremony or a Havan to perform; and I have noticed that at the time of Marriage Sacrament even, the people shrink out of false modesty from joining their wives with themselves in performing the ceremony. We have so much advanced in Parda! I have seen some going to the length of saying that "Sanskar Vidhi" is a reiteration of the selfsame "Popo-Leela," that the various practices therein enjoined are more worthy of a medeival age than of these refined and civilized times; and when they are pressed to observe one is confronted with argumen's and reasons which show them to be mere useless formalities not worth troubling with.

And this is a danger we must strive to avoid. The generations which will grow under such influences cannot become religious in life and practice. The boys and girls bred amidst such surroundings and in such households cannot grow to be Aryans, they might grow to be corrupt specimens of anglicised gentlemen.

Open the Yajur Veda and you will see every Adhya interspersed with Mantras describing some formal ceremony or other. In the Atharva Veda, you will find beautiful Mantras meant to be chanted at the various ceremonies, and explaining the duties of the householders. I purposely omit mentioning the Sutar Granths because they do contain many absurd practices also. The real thing is we must give up superstition and absurdities, but in doing so we must not discard the true practices, which have the potency to build up our religious character and national existence.

Let me give one or two instances. There is the ceremony of नवशस्योष्टः and सम्बतसरोष्टः which has been enjoined by Swamiji in the "Sanskar Vidhi." It is this that whenever new corn comes to your house, you should perform a grand Havan and give a feast to your elders and friends, and then eat it yourself. What a virtuous idea and it ; a spirit of devotion to God and generosity towards our fellowmen. It implies, one must not eat a thing newly acquired without giving out of it something in the name of God and also without partaking of it with one's friends and elders, and servants who have been ministering to one's various wants. This Sanskara is upto this day performed in this part of the country and it is worthy of note that our ladies are very particular in this respect. They do never taste new fruits without giving away to the Brahmans. In my boyhood I was aware of this Sanskara, but the influence of English education and the surroundings amidst which I was brought up in my collegiate days made me oblivious of any such ceremony as if it was a mere superstition and the Samajic lectures also did not correct me in this respect. I have never heard any of the

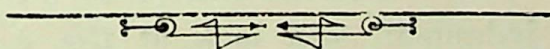
speakers from the Samajic platform dilating upon this ceremony although I have heard much about Sandhia and Havan. Similar is the case with the "Sambat Sareshti" (सम्बतसरेष्टिः) ceremony. This is to be observed at each advent of the new year's day and Swamiji says, that it should be performed outside the village beside the bank of a river or a stream. The first mentioned Sanskar is said to be performed along with it. I have observed in this part of the province among the orthodox society that on the Besakhi day, people go to the riverside, perform oblations of flour (Sattu) and while returning home bring back with them ears of new wheat and keep them hanging on their roofs, emblematic of the fact that the New Corn Yajna has been performed. Now this practice impressed me much. When I read the Sanskar Vidhi, I was doubly convinced of its utility and nobility, and came to think it would be an excellent thing if it should be observed by all - of course stripped of its objectionable features and accretions which have gathered around them and marred their true significance. The Samajic Pandits and leaders in this respect have neglected to enlighten the public and the result is that we are losing good points in our social and religious structure. The estrangement which has taken place among the educated and the uneducated, the orthodox and the liberals, would have been avoided if we had presented this aspect of our propaganda more often to the Hindu Society.

It is my honest belief that if we popularise our Sanskaras and assiduously perform them and invite even non-members to take part in them, Hindu Society as a whole would come round sooner to our side. For after all such practices are also prescribed in their Granthas and it is due to their ignorance that they style our Sanskaras as innovations contrary to the Vedas. The fault, as I have said, is

ours, in that we have not followed the policy of constructive work, and much powder and shot has been spent in other directions. It is time that we should direct our energies towards construction as well.

In my next article I will give quotation to the authoritative nature of these remarks.

पुस्तकालय
गुरुकुल कांगड़ी



The Aryan Home.

(By Mr. Lakshmi Narayan Gupta, B. A., B. L.)

THE Aryan home is an ideal unparalleled home and is the object of glory and renown not only in India but in all the four corners of the globe. People of all ages and climes, who happened to turn their eyes towards the Aryan home, found it to their utter amazement, an abode of peace, joy, comfort, and tranquility and a reservoir of all that is good and great; and those that carried their observation in this direction, freeing their mind from prejudice and partiality, were not wanting in their noble and sacred duty of expressing exhilaration and pouring forth encomium at its grandeur and utility. Men, who have got the slightest commonsense, will find materials leading them to speak in its favour and those, who possess a serene heart, a keen intellect and an impartial judgment, will look at the Aryan home from different aspects and will derive from their observation many lessons instructive and profitable and teeming with seeds, containing in miniature trees of prosperity and harmony.

History furnishes us with illustrious and noble examples of homes where the husband, the wife, the son and the brother have played their respective parts so nicely that they have become ideals for humanity. Look at the glorious house of Ramchandra and observe minutely the nice and picturesque scene it presents of a peaceful and happy home life and mark what an all-round lesson it teaches. When king Dasrath ordered Ramchandra to live in the forest for a period of twelve years, he gladly

received his father's command and instantly made preparations to start on his journey at the very time when preparations were in full swing for his installation on the throne of Ajodhya and thereby he set an example of implicit filial obedience to the world at large. When he was leaving the kingdom of Ajodhya to lead the stern and rigid life of a forester for a considerable length of time, his consort Maharani Sita expressed her resolute desire to follow her husband ; but he did not at first agree to her doing so, whereupon she said :—" I cannot live without you and it is your duty to take me with you. My only duty is to be at your service. Caring not a fig for royal pleasures and caring for you and you alone, my duties even in the forest will be to get up before you and to take my meal and go to bed after you. As a shadow follows the object, so a chaste lady should follow her godlike lord. Your company is heaven and your separation is hell to me. Such being the case, I, with folded hands, pray you to permit me to follow you." And she got the desired permission at last.

Once upon a time King Dasrath said to Maharani Koushalya :—

दुःशीलः कामवृत्तो वा, धनैर्वा परिवर्जितः ।

स्त्रीणामार्यस्वभावानां, परमं दैवतं पतिः ॥

" The husband is the great object of worship and love to a good-natured woman, even if he be wicked, dissolute or void of riches."

Ramachandra speaking of fraternal affection said to his brother Lakshman :—

देशे देशे कलत्राणि देशे देशे च बान्धवाः ।

तं देशं नैव पश्यामि यत्र भ्राता सहोदरः ॥

" In every country one can get wives and friends but I see no clime or region where one can get a good brother."

A home in which the son is obedient and dutiful to his parents, the elder brother loves his younger brother as his son and the younger brother treats and regards him as his father, the wife, leading a chaste life, pleases her husband and her husband's relations by her pleasing manners, the husband makes a sacred vow of not thinking of any woman excepting his wife even in dream, and in which the like is the case with other members of the family and in which all gladly place themselves under the suzerainty of a kind and benevolent paterfamilias—such a home is an ideal Aryan home.

It is true that there is no unmixed good in this world and the same condition of things is not to be found in every case. And it is for this reason that when a general assertion is made, it is meant thereby that assertion is true in the majority of cases. The house of Ramchandra is indeed an example of an Aryan home which had risen to the summit of excellence and development. But the ordinary Aryan home also presents the same picture though not so developed and heightened, but nevertheless showing by its features that the principle underlying the home of Rama and that of an ordinary Arya is the same. Though all the husbands and all the wives are not like Ramchandra and Sita, still the Aryan husbands and the Aryan wives will be found to possess virtues the underlying principle of which is exhibited by the lives of Rama and Sita.

Who knows not that an Aryan wife passes days and nights without food and drink and sleep beside the bed of her ailing husband and children, sacrificing her pleasures and comforts and without for a moment bringing to her mind the fact that the disease, from which they are suffering, is an infectious or contagious one, as women of many

another country generally think and therefore remain aloof from the sick bed.

Would an Aryan woman ever like the idea that her husband or children may be removed to an hospital as indoor patients and there be nursed by strangers. Never, never. She would feel an instinctive abhorrence for such a thing.

The joint family system is a cherished institution of the Aryans and is founded upon mutual love and sympathy and owes its nurture and growth to the self-sacrifice and forbearance of those who are called by nature to live together. The son, the brother, the husband, the wife and others, who compose the joint family, do their respective duties and like from the core of their heart to be kept within proper precincts and governed by the paterfamilias. The Christian scripture ordains,—“therefore shall a man leave his father and mother, and cleave unto his wife, and they shall be one flesh,” and this appears to have moulded the Christian structure in the individualistic fashion. But the Aryan Shastras give a religious sanction to the usage of living together and composing a joint family and have moulded the Aryan features in the altruistic manner. The joint family system affords protection and shelter to the old, weak and infirm as well as to members who are parentless and young; and it is a source of great pleasure to all excepting those, who have become selfish and wish to sacrifice spiritual and social attainments at the altar of Mammon.

The Aryan home, as it exists even up to now, is not the creation of to-day or yesterday but of times immemorial and our forefathers, whose motto was ‘plain living and high thinking,’ yoked their shoulders with all their head and heart to make it an ideal home and

departing left their footprints for the guidance of generations to come, which can never be effaced by time and tide.

Now, the most important problem, which presents itself before the educated public, is as to why the Aryan household life is an ideal one; and the solution thereof is to be found nowhere but in the holy Vedas which are the repository of science and philosophy, metaphysics and theology, and religion and morality, nay, of everything required for the guidance of humanity here and hereafter and to sound the depths of which the life-long labours of a Brahmachari are indispensable. The Vedas are the foundation of the Aryan home and the Vedas are the guiding stars of the Aryan firmament. When the Vedas have eternal existence and when they are anterior to all and posterior to none, I should not feel the slightest hesitation in holding and declaring that the Aryan home is eternal and everything good and great that it has got, has been attained by acting up to the dictates of the Vedas. The Aryan home is a sacred institution where the man and the woman have been taught by the Almighty Father through the Vedas to perform their respective parts conscientiously and nobly, in order to carry the household vehicle to its destination and goal.

The Aryan household life originates from the nuptial ceremony, which has been ordained to be celebrated after the scholastic career is finished, the Brahmacharya Ashram (student life) being preparatory or introductory to the Grihastha Ashram (family or household life), as is evident from the following :—

वेदानधीत्य वेदौ वा, वेदं वापि यथाक्रमम् ।

अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाविशेत् ॥

“ Let a Brahmachari or student who, keeping his vow undefiled, has finished the study of the four or two Vedas or even that of one Veda in a systematic way, enter into the life of a householder.”

कन्याप्येवं पालनाया, शिक्षणीयातिथ्यतः ।

देया वराय विदुषे धनरत्नसमन्विता ॥

“A daughter also should be brought up and educated with care and should be given in marriage with money and jewels to an educated husband.”

ब्रह्मचर्याश्रमं समाप्य गृही भवेत् ।

Let a man lead the life of a householder after finishing his studentship.

चतुर्थमायुषोभागमुषित्वाद्यं गुरौ द्विजः ।

द्वितीयमायुषोभागम् कृतदारोगृहे वसेत् ॥

“ Life being divided into four parts, the Brahman, the Kshatriya and the Vaisya should spend the first portion of life in the Gurukula and the second portion at home after marriage.”

When the bridegroom holds the hand of the bride to constitute her his wife before the Yajna fire and in the presence of friends, relations and the Brahmans who witness the ceremony, he makes a sacred vow according to the Vedic injunction in the following words:—

ओ३म् गृ३णामिते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।

भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥

The Lord of the Universe, who is all bliss and the progenitor of all, and the wise men present here as witnesses to the marriage, have given thee to me for leading the life of a grihastha (householder) and so I hold thy hand for the sake of happiness and thou shouldst pass thy life with me thinking me thy life-long companion.”

The bride also makes a similar vow. This is the origin of the life of a grihastha and this mutual vow,

taken in the name of God and in presence of the learned assembly, produces its marvellous effect and makes the Aryan household an ideal household. The institution of marriage among the Aryans is a sacred and religious institution and has been established for the procreation of offspring, for peace and good order in society and for the performance of religious duties. It is more a religious than a secular order and the idea of sexual pleasure is not associated with the sacred rite of marriage among the Aryans, who are the followers of the Vedas, and where this idea is predominant, it is disapproved and condemned. This high, holy and noble aim of marriage keeps the bond of union between the husband and the wife firm and compact, preserves the continence and chastity of the conjugal pair, increases the happiness of home and the mutual love and affection of all the kith and kin.

The husband and the wife are the pillars of a house and their example is followed by their sons and daughters. If they perform their duties rightly, their Ashram is an ideal Ashram. It is always said that Grihastha Ashram is a car the two wheels of which are the husband and the wife. If one goes wrong, the car cannot move. So it is desirable that the conjugal pair should be up and doing so that the car may reach its destination.

I cite below a few quotations from our Shastras showing, amongst other things, how the conjugal pair should treat each other and what results follow thereby. These Shastric teachings go to make up the Aryan home an ideal home :—

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।

यस्मिन्नेव कुले नित्यं कल्याणं तत्रैव ध्रुवम् ॥

“The family in which the husband and the wife are always pleased with each other, is certainly happy.”

यदि हि स्त्री न रोचेत्, पुमांसं न प्रमोदयेत् ।

अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्त्तते ॥

“If the wife remains displeased, she cannot please her husband, and as a result of the displeasure of the husband there can be no offspring.”

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।

तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥

“If the wife (who is the mistress of the house) is happy, the whole family is happy, and if she is not, the whole family presents a gloomy appearance.”

यत्र नार्यस्तु न पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ॥

“Devtas (Gods) visit or prosperity resides in the family where women are honoured and where they are not, all actions become fruitless.”

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।

न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥

“The family, where women (being troubled) pass their days in sorrow and suffering, perishes in no time and that, in which the reverse is the case, prospers as a matter of course.”

भर्त्तव्यं योषितां तीर्थं, तपोदानं व्रतं गुरुः ।

तस्मात्सर्वात्मना नारी, पतिसेवां समाचरेत् ॥

पत्युः प्रियं सदा कुर्याद्विचसा परिचर्यया ।

सदाज्ञानुचरी भूत्वा तोषयेत्पतिबान्धवान् ॥

विशीलः कामवृत्तो वा गुणैर्वा परिवर्जितः ।

उपचर्यः स्त्रिया साध्व्या सततं देववत्पतिः ॥

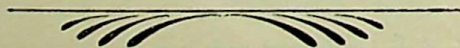
पतिं हित्वापकृष्टं स्वमुत्कृष्टं या निषेवते ।

निन्द्यैव सा भवेन्नोके परपूर्वेति चोच्यते ॥

पतिं या नाभिचरति मनोवाग्देहसंयता ।

सा भर्तृलोकमाप्नोति सद्भिः साध्वीति चोच्यते ॥

“ The husband is to a wife a place of pilgrimage, penance, charity, vow and a preceptor and therefore it behoves a wife to serve him with all her heart. A wife should always please her husband by words and service and being obedient to him she should please her husband's relations. A chaste wife should worship (honour and serve) her husband like a god, even if he be wicked, lewd or void of good qualities. She who, leaving her own ignoble husband, has connection with another who is noble, is condemned by men and is called the wife of two men. She, who pleases her husband by thoughts, words and deeds, attains the region known as the region of husbands (that is, becomes an object of admiration to husbands who appreciate modest and virtuous wives), and noblemen designate her a chaste woman.”



Education of Children.

THE balcony of my house is shaded by a huge coconut tree. As I enter it, I hear a kind of chuckling noise. One day I purposely waited to see, what noise it was, and to what bird it belonged. There chirped a crow, and it must have been a female crow having some things hanging from its beak. No sooner it settled on the nest, some little crows came out. I saw the lovely sight of the mother crow selecting the food and feeding the baby-crows. How it caressed and cajoled them ; how it fluttered here and there making all sorts of noise ; when a host of other kinds of big birds intruded on the gay family. It seemed something like a pig armada coming to invade the little family and so it was. Then how the mother crow defended herself and the baby crows valiantly from the assaults of the enemy. When I saw this and when I found the odds against her, I lifted my hand against the invaders, and they retraced their steps. What a valiant manly-woman crow ! and, I believe, all are.

Our home is like this nest. How the woman mother caresses, pets and fondles her young ones ; how she feeds them ; and how she defends them from the attacks of other people. One thing more that is in favour of the human mother is intellect, reason, and that is what she is required to use, when bringing up her children. Caresing, petting, fondling and feeding is done even by the animal mother, but, when doing all these things, if a human mother forgets the intelligent use of these benevolent actions, she cannot be classed above the animal mother. To be a human mother, what is required is to

intelligently use these things and feelings and thereby train her little ones.

Home is a place where all the members of the family live together in harmony. According to the mental capacity of the animals the bird's nest is the centre of harmony. According to the human mental capacity the home is in harmony not only when there is physical harmony, but when there is mental harmony, when there is spiritual harmony.

Home is a diminutive nation, what a home is to-day the nation will be to-morrow. The little ones of to-day are the men of to-morrow. A nation consists of its men. So, to-morrow's nation are our little ones of to-day. If we have the responsibility of the making of the nation of the future, which surely we are responsible for, it is our bounden duty to make the most of our children to-day. The soil of the children's mind is very fertile. "As we sow, so shall we reap." If we sow the seeds of roses there will sprout out roses; and if weeds are sown, what can we expect but a crop of weeds? Let us all and each one of us sow the seeds of the beautiful roses in our diminutive nation—home—and it will not be long before we will see its sprouting out a rosy nation.

Home is like a big tree. The father is the root, mother the stem and children the twigs and branches. The root of a tree gathers all the nourishment it can from the surrounding soil, its moisture, salts, etc., that are required to nourish the stem, the twigs and branches; similarly the father goes to his office or to his work, gets what is necessary to feed and clothe his wife and children. The root of a tree passes *everything* that it gathers, keeping only what is absolutely necessary for its nourishment and life, to the stem, the twigs and the branches.

The human intelligent father passes on to his family everything that has a *money value*. He studiously keeps to himself the intelligent side of things, without passing it to the stem of the family—the mother—and in a slipshod way passes the intelligent side of things to twigs and branches—the children.

The human father has avenues of cultivating his intellect by education and environment ; the human mother has unfortunately been denied them. I do not mean to speak of the academic education, but the education that can be used practically in the home.

Very often we hear the cry, " Oh, Sir, what you say is true ; I have got domestic things to look after. My wife and children want this thing, that and the other, and I am expected to supply them. I must attend my office at seven o'clock and I return home at seven in the evening, and I feel tired. I have no time."

This is all wise and true. He has no time within these hours ; but what about the remaining ? I think, he can well afford to get up from his bed an hour or two earlier, and can very well manage to go to sleep, an hour or so late at night. Can he not do all these things ? For whom ? For his own child. Is it asking too much ?

His Excellency, Sir George Sydenham Clarke, Governor of Bombay, in his Convocation Address of 1908 said, " Every child is born with latent possibilities which may lie dormant through life or may wholly or partially be educed by training of two kinds—direct or indirect." With this basis we will proceed to consider the subject in hand.

The question now arises is as to when the education of a child should begin. I would do no better than quote Luther Burbank, the plant wizard, " Where shall we begin ? Just where we begin with the plant, at the very

beginning. It has been said that the way to reform a man is to begin with his grandfather, but this is only half truth ; begin with his grandfather, but begin with his grandfather when he is a child."

The above quotation from Luther Burbank clearly shows that if at all education is to be given, it should be begun very early. It must begin with the child, say, an infant, "from the cradle." Who is to give this education, is the next question ? The mother, the queen of the household, and father, the king to supervise.

One may naturally ask the question, as to why the education of the child should be begun so early, "from the cradle." The answer I give in Mr. Burbank's words. All animal life is sensitive to environment, but of all living things the child is the most sensitive. Surroundings act upon it as the outside world acts upon the plate of a camera. Every possible influence leaves its impress upon the child, the traits which it inherits will be overcome to a certain extent, in many cases being even more apparent than heredity. The child is like a cut diamond, its many facets receiving sharp, clear impression not possible to a pebble, with this difference, however, that the change wrought in the child from the influences without becomes constitutional and ingrained, a child absorbs environment. It is the most susceptible thing in the universe to influence, and if that force is applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced immediate and permanent." So Mr. Burbank leaves very little for me to say on this point.

We will proceed to see what the first lesson of the child is. The first lesson it receives is when it is sung to sleep by means of lullabies. Lullabies are thought of

very little account. It is assumed that lullabies cause a child to sleep and nothing more. They, no doubt lull a child to sleep, but they do much more. The first lullaby is the first cause that tends to divide the cells of the brain of a child, the second and the third and so on adding each a cell or cells by division to the brain.

An eminent phrenologist friend of mine, whom I happened to meet the other day, was questioned whether he could read the head of a child—say as infant. He answered me in the negative. He said that the brain of an infant is not formed. At the time of birth, it is in its primitive state ; as time passes on, the brain is formed and developed. Cell after cell is added by division to the brain.

Now, you will ask me, what have the brain-cells to do with lullabies ? Lullabies are words that are sung to sleep ; they may be words arranged in poetic form or they may be grouped together in prose, either sung or talked, audibly or inaudibly, they have effect. Words audible or inaudible have their parent as thought. Thought is the backbone of speech, audible or inaudible. It may be asked, what has thought to do with brain-cells ? Does thought divide the brain-cells ? No. Thought does not divide the brain-cells, but it stimulates them to divide themselves and multiply.

Concordant lullabies, which depict the idea or thought of concord, tend to divide the brain-cells, as well as the discordant lullabies, which depict the idea or thought of discord. The brain records different kinds of thought in different places ; so, concordant thoughts have one place—discordant thoughts another. Concordant thoughts stimulate the cells, in which they are located, and then they divide ; similarly the discordant thoughts stimulate the

cells in their place and they divide. Concord means harmony, that which is good, and discord means the reverse, disharmony, that which is not good.

The brain is the vehicle of the mind to express itself. According to the capacity of the brain the mind thinks ; similarly, according to the mind the brain works. In order that our minds should think properly, our brain must be equal to cope with their vibrations, and *vice versa*. Suppose a motor of 8 horse power is adjusted to a child's perambulator, what will be the effect. The vibrations that will be caused by the working of the motor will be much greater than what the little perambulator can bear, with the result that it will be shattered to pieces. The motor mind thinks according to the stability of the perambulator brain, conversely, the perambulator brain, works according to its motor mind.

If concordant lullabies are sung before the cradle, as we have seen above, they will stimulate the cells in that area of the brain to divide and multiply, tending that side of the brain to become larger and larger ; a like process goes on with the discordant side.

I have made several experiments with lullabies, two of them I give below. Once I took a small baby and I asked its mother to sing a very strong discordant lullaby, in very sonorous tune. This she did. Then I marked the face of the baby. First, it twitched its lips ; secondly, the corners of the mouth were curved downwards ; thirdly, I felt the pulse and found the beats very rapid ; fourthly, I felt the heart and the same was the case ; fifthly, the temperature of the baby was taken and it was found higher than the normal ; sixthly, I found the blood coursing through the veins at a very rapid rate and there was much trouble in bringing it through its natural path to

the extremities ; and seventhly, I marked that the baby began to cry and kept it up through the sleep.

Similarly, the next day, I began my experiment on the same babe on quite different lines. I asked its mother to sing, in strong terms, a concordant kind of lullaby and noted. I saw the mouth of the babe curved upward, to a very beautiful smile. I took the temperature, felt the pulse and the heart and found their working to be normal. The blood was running through the veins at a normal rate. In this case the babe did not cry, but smiled all the while and kept it for a very long time, even though asleep.

Why does a baby cry under one set of circumstances and why does it smiles under another ? When a lullaby is sung before the cradle, according to its nature and meaning, the child imagines, that is images, before its mental eye, the picture describiug the idea. In the first case, it images something horrible, that which causes fear ; and, in the second case, it images something that is lovely and beautiful. The horrible picture causes awe and fear, and the lovely picture pleasure and joy. In the first case of horror, it is afraid of the picture, it fears to see it, and, in the second case of beauty and loveliness it is glad to see it. That which causes fear disposes it to cry, and that which causes pleasure and joy to smile.

I believe, I have made plain the effects produced by concordant or harmonious, or good, strong healthy and positive lullabies, and the discordant, inharmonious or bad weak, depressing and negative lullabies.

What is left to say now, is this, that we should take care what sort of lullabies we use to lull a child to sleep. Of course, concordant or harmonious lullabies, those kinds of lullabies which tend to keep the different parts of its system in harmony, physical, mental, moral and spiritual.

There are other means than lullabies which are employed, in some cases, to lull a child to sleep. They are opiates and narcotics. We know what effects opiates and narcotics have upon the system. It is not the purpose of this paper to delineate them in full, but I will say this much, that when an opiate or a narcotic is administered at first it stimulates the nervous system, but latterly it causes depression. Opiates and narcotics are very much detrimental to physical and mental health, much more so in the case of a child or a baby.

The next point to be considered is the diet of the child. As the child's brain is not formed, in the same way, the tissues, bones, etc., are in the same condition. It must be given such food which is easily digestible and which will tend to increase blood and build tissues and bones. Many cases have come under my notice of too much feeding, and at very short intervals. Especially, this is the case with young mothers. They suckle or feed the child almost every half an hour or so, and then complain of the child's not taking nourishment. How on earth would a child take nourishment? No sooner the first meal has entered the stomach and has begun to assimilate with the gastric juice, a further load is added to it, and a still further.

If any one follows the laws of nature, to the letter, it is the child. A child's living is perfectly natural. It lives with nature and nature lives with it. When a child is teased with distress it cries; when it is overcome with joy it smiles; when it is hungry it asks for food, in different ways, without having any thought of, whether it is available or not; when it does not want any food or when the assimilation and digestive process has not been completed, it rebels against taking any food, unless it is forced; even

then it tries and many times successfully to vomit it out. There are other things also which it does according to its emotions and impulses. It does what it wants naturally, without paying any heed to circumstances or environments.

There is a proverb in Marathi which says something like this "Child is Divine in Nature." It has perfect faith the One that guides, and it is guided by that One. God helps those who have faith in him."

Forced feeding is very much in vogue amongst mankind. Ninety-nine children, I am ashamed to say, out of a hundred, are fed forcibly. Never force a child to eat or drink. Its life, as said above, is natural. It knows when to take food and when to refuse; it knows and gives a signal when it is hungry and that is the only time, when the child is to be fed. Ninety-nine and three quarter per cent. men, women and children die of over-eating.

Not only does forced feeding bring on disease and its concomitants, but we teach the child to be obstinate, by our obstinacy. A child will never take food when its system does not require it, and by our forcing—obstinacy—we teach it to be obstinate. If the seed of obstinacy is ever sown in man, it is at this time.

Next in line comes the clothing of the child. A child should be clad in loose and very light garments. Our conventionalities in dress have taxed us much, physically and mentally, with a lot of garments, tight fitting, cumbrous and heavy, and we realise the effects which they produce. A child must be so dressed as to leave all the tiny members of its body their full play, so that they can have the full opportunity of expanding. Many of us do laugh at the malformation of the foot of a China woman. But, who is to laugh at us—we who are civilized,

when we cumber the tiny limbs of a child with as many folds of as much linen and flannel that we can afford to wrap a child with ? This is simply outraging nature !

Fresh air amongst us is, more or less, thought to be a luxury or rather fashion. Some even go so far as to call it a fad. Whatever it may be, luxury, fashion or fad, can a man live without fresh air ? He may, perhaps, live in the absence of fresh air for a time, but not in the way he ought to. I have seen babies a week old taken to the sea-beach for an airing, without any ill effects upon their systems. Open air is the first principle which causes us to live a healthy and happy life. Every child must be allowed as much of fresh air as can be safely afforded.

By this time the child has grown to know its parents and I want to put forward a point of vital importance. The habit of truthfulness. Many a mother, at the time of going out and when she cannot conveniently take the child with her, asks her husband if close by or some other relative to hide the child somewhere. A little time passes in hiding the child or in playing with it, when it becomes conscious of the whereabouts of its mother. It calls for her, seeks her everywhere, in the sleeping room and the hall, in the kitchen and the dining room, in the parlour and the office room, indoors and outdoors, without success. Here it gets disappointed. It has learnt what disappointment is.

Another thing we teach is lying. After the disappointment in calling and seeking out the mother, it asks those nearby of her whereabouts. They tell different stories. It cries and keeps on crying up till the mother appears. Here it is that we are taught untruthfulness.

Why does not a mother tell her child point blank that

she will not take him or her. Talk to the child, tell it the reasons of your doing so. Tell it that it would have pleased you, if it had not been such and such. That is a good course, I have found. It makes the child courageous for disappointments ; it makes it reasonable ; at the same time a habit of truthfulness is formed.

The next point to consider is self-respect. Many will laugh at this, I am sure. To teach a child self-respect. Oh, horror they will say. It will be too much of a horror, if self-respect is not taught at this juncture. Teach a child self-respect and be sure you will be respected in return. Never tell a child that it is great and good, at the expense of other children, but tell that it is good—the best of the lot—at the same time, all and others are good. This is not inculcating pride in a child. Even pride is good in a measure. I asked a young man the other day whether he was proud. “ Oh ! yes,” he said, “ I am proud, but proud in one respect, I am proud of my virtue. If I had not been proud of my virtue, I would never have been virtuous.” Pride is good, a balm, to a certain measure ; if it is under our control ; if we are its master and not its master. To teach a child self-respect at this point in life has another great advantage. By teaching it the equality of all the children with itself, indirectly, we teach it to be selfless. We teach it to regard all children alike.

Here I will relate an instance of a child, who was taught self-respect at a very tender age. The child was given to understand that all the children were its equals and that they ought to share equally in its amusements and play. One day the father got some grapes at home. There were many other children in the house, but the child, in question, was the youngest of all. When it saw

the father with grapes, in his hands, it asked for them, as all the other asked. The grape-basket was given in possession of the youngest. It opened the small basket and called all its brother and sister children. All of them sat in a circle. It was a very pleasant sight to see the child dividing the grapes. It did not know how to count and so it divided the grapes one by one. It even went so far as to allow a share to its father, mother and myself. What a glorious thing ! The child was good. It was proud of its goodness, and it acted according to its impulse making itself happy, as well as all the others including the father, mother and myself.

Decency is the next thing to be taught to the child. Get a child a new frock or a new suit of clothes, especially of light colour. Tell the child how nice it looks in the new dress. How the dress looks nice ; how ugly it will look when dirty, especially, when the child dirties it. Promise the child a brand new present, the very next month, it is does not spoil the dress ; but, *be careful to keep the appointment*. The effect is instantaneous. The child will very carefully avoid spoiling it. In the night, when going to bed, it will take it out, without reluctance, and will put on the night dress, asking you to fold it up and to put it in its proper place.

The habit of decency in a child will not only reduce the washerman's and tailor's bill, but it will teach the child to form a constructive habit. It will teach it when to do and use certain things and when not ; it will teach the child "a proper place for everything." Is not that a good habit?

I know a young man, when he was a child, was very fond of playing in mud with marbles and other things. The parents tried many a plan ; they even went so far as

to beat him. It was ineffectual. As the wardrobe of the child had become very scanty, the father got a very nice suit of clothes of black venetian. The child donned it, looked in the glass and smiled. It was purposely told how well it looked and so on, and was promised a new suit, the very next month, if it would use it in the proper manner. The effect was instantaneous. The child donned it the whole day, took its meals and tea, and did everything. In the night, it undressed, folded the new suit, and kept it in its drawer. From that time, the child never played in the mud, much to the satisfaction of its parents. It played with other things in a much more decent manner and won the prize. The above account is that of an older child.

Inquisitiveness is very common among children. They want to know all about everything and everything of all things. This is a great rub to many parents. The parents should try, as best as they can, to answer the questions of the child. Inquisitiveness is too vast a subject to be dealt with minutely, in this paper.

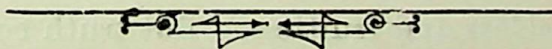
A child is a great lover of nature. It wants to watch stars and planets. Here, too, it is inquisitive to know what they are and whence they come. Do not mislead a child by giving it some haphazard answers. Tell it what is true and you will save much of its time in future. Above all train a child, as much as you can, to love nature and its manifestations, more and more.

Flowers and small plants are great favourites with the child. They are favourites in as much as it can tear them to pieces. The child has a natural destructive tendency and it ought to be regulated. Give the child some flowers and plants, the less they are the better, and teach it to taste and smell and admire their beauty. Do not

think that a child cannot admire them. It can and does admire them much more than what you and I can do. "The proof of the pudding is in the eating." Show it how beautiful a plant looks when whole and how bad it looks when distorted. It becomes a kind of stick. Further illustrate this point by examples of dress and dressings.

Another favourite habit of the child, I have marked, is that of killing small insects. It very much likes to kill flies. This is indeed bad. Instruction on this point is invaluable. If the habit of killing these small, innocent creatures is born and developed, when the child grows to manhood, it is very probable, that it will be very cruel. In this instance too bring self-respect to the fore, and if the habit is not much developed, it will be corrected at once. I know a boy, who was very fond of killing flies. He was inveterate. I taught him self-respect, without any apparent effect. One day, I saw him killing a fly I allowed him to kill one more, and, as a last resource, slapped the boy in the face, in the presence of its parents. Then, I asked him as to how he felt the slap, how it pained him. I brought a glass before his face and showed him the glow on his cheeks. Then, I explained the matter in some such strain as follows. "Look here, I slapped you in the face and there is nothing much the matter. It has pained you and has made your cheek red. You are not dead, but you are crying for your pain. On the other hand, while killing the fly, first you slapped it. The force of the slap was so great, that it pained the creature, broke some of its tissues, skull, etc., and it died. Now, if I were to slap you in such a violent manner, as you have slapped the fly, it will break your skull, it will pain you more, and you will die. And when you are dying, how will you feel? As you will feel the fly has felt

already." This was an extreme case. I successfully reformed the boy. I took this measure once, but I would never do it.



Transmigration.

OF the many riddles that have perplexed the intellect of man in all times and climes the most intricate is himself. His own nature is surrounded with a myriad mysteries and he uses his uttermost energy to struggle for solution. It is the most intricate enigma and the problem of all problems, reason and intellect has oftentimes failed to interpret the real meaning of the human spirit within, still, there never was a time since the search began when some race, or some individuals did not hold aloft the lamp of truth. Surrounded with prejudice and unessential details, disgusted with the vagueness of many schools and sects and driven to extremes by violent superstitions of organised priestcraft, men have not been wanting, especially among advanced intellects, in either ancient or modern times who not only gave up the search in despair, but declared it useless and fruitless. But truth comes to those alone who worship at her shrine for her sake only. Light comes to individuals through the conscious efforts of their intellect. Philosophers show the volitional struggles of great minds, history reveals the silent process of permeation through which truth is absorbed by the masses. Of all the theories that have been held by man about himself, that of a soul entity separate from the body and immortal has been the most wide-spread and among those that held the belief in such a soul, the majority of the thoughtful had always believed in its pre-existence. The followers of the Vedas and Buddhism have it for their foundation, the educated classes among the ancient Egyptians believed in it, the ancient Persians arrived at it, the Greek philosophers made it the corner stone of

their philosophy, the Pharisees among the Hebrews accepted it, and the Sufis among the Mahomedans almost universally acknowledge its truth. The ancient Hebrews never disturbed their equanimity by questioning themselves about the soul. With them death ended all. The ancient Egyptians and the Chaldeans had peculiar beliefs of their own about the soul, but their ideas about this living part after death must not be confused with those of the ancient Aryans, the Persians, the Greeks, or any other Aryan race. There was from the earliest times a broad distinction between the Aryas and the non-Sanskrit speaking people as regards the conception of the soul. Externally it was typified by their disposal of the dead, the non-Sanskrit speaking mostly trying their best to preserve, the dead bodies, either by careful burial, or by the more elaborate processes of mummifying and the Aryas generally burning their dead. Herein lies the key to a great secret—the fact that no Sanskrit speaking race whether Egyptian, Assyrian, or Babylonian ever attained to the idea of the soul as a separate entity without the help of the Aryas. Herodotus states that the Egyptians were the first to conceive the idea of the immortality of the soul and states it as a doctrine of the Egyptians “that the soul after the dissolution of the body enters again and again into a creature that comes to life that the soul wanders through all the animals of the land and the sea and through all the birds and finally after 3,000 years returns to a human body,” yet modern researches into Egyptology have as yet found no trace of metempsychosis in popular Egyptian Religion, and recent researches of Maspero, and Erman, tend to confirm the supposition that the doctrine of palingenesis was not at home with the Egyptians. With the ancient Egyptians the soul was only a double, having no individuality of its own, and never able to break its

connection with the body. It persists only so long as the body lasts and if by chance the corpse is destroyed the departed soul must suffer a second death and annihilation. The soul after death was allowed to roam freely all over the world, but always returning to where the corpse was at night, always miserable, always hungry and thirsty, always extremely desirous to enjoy life once more and never being able to fulfil the desire. If any parts of its old body were injured, the soul was always injured in those parts, and this idea explains the solicitude of the ancient Egyptians to preserve their dead. At first the deserts were chosen as the burial place, where the dryness of the air did not allow the body to perish, thus granting to the departed soul a long lease of existence. In course of time one of the gods discovered the process of making mummies, through which the devout hoped to preserve the dead bodies of their ancestors almost an infinite length of time, thus securing the departed ghost immortality, however miserable it might be. Among the Chaldees also, although they did not speculate so much as the Egyptians as to the condition of the soul after death, the soul is still a double and is bounded by its sepulchre. Thus we find that the ancient Egyptians or Chaldees never could entirely dissociate the idea of the soul from the corpse of the departed or the sepulchre. The state of earthly existence was best after all, and the departed are always longing to have a chance once more to review it, and the living are fervently hoping to help them in prolonging the existence of the miserable double, and trying their best to help them. Frightened with almost innumerable powers of evil, and with hopeless agonised efforts to avoid them, the souls of the living, like their ideas of the souls of the departed—wander all over the

world though they might—could never get beyond the sepulchre and the crumbling corpse. It was in India and among the Aryas that the doctrine of the pre-existence, the immortality, and the individuality of the soul first arose. Recent researches in Egypt have failed to show any trace of the doctrines of an independent and individual soul existing before and after the earthly phase of existence. The Alexandrian Jews imbued with the doctrine of an individual soul, and the Pharisees of the time of Jesus, as already stated, not only had faith in an individual soul but believed in its wanderings through various bodies; and thus it is easy to find how Christ was recognised as the incarnation of an older prophet and Jesus himself directly asserted that John the Baptist was the prophet Elias come back again. "*If we will receive it, this is Elias which was for to come*" Matthew, XI. 14. The idea of a soul and of its individuality among the Hebrews evidently came through the higher mystical teachings of the Egyptians, who in their turn derived it from India. And that it should come through Alexandria is significant, as the Buddhistic records clearly show Buddhist missionary activity in Alexandria and Asia Minor. Pythagoras is said to have been the first Greek who taught the doctrine of palingenesis among the Hellenes. As an Aryan race, already burning their dead and believing in the doctrine of an individual soul, it was easy for the Greeks to accept the doctrine of transmigration through the Pythagorean teaching. According to Apulejus, Pythagoras had come to India where he had been instructed by the Brahmins. So far we have learnt that wherever the soul was held to be a separate entity, the doctrine of pre-existence had inevitably come, and the independent individuality of the soul was marked by burning the bodies of the departed, though one of the

ancient Aryan races the Persians, developed a peculiar method of disposing of the bodies of the dead at an early period, and without any Semetic influence the very name by which they call their "Towers of Silence" comes from the root Dah equal to burn. The Aryan sages spent the best part of their energies in an investigation into the nature of man and at an early age discovered that this (Atma) soul was a separate entity. Was such entity created? If creation means something coming out of nothing their answer is a decisive "No." This soul (Atma) is without birth and without death, it is not a compound or combination, but a separate entity, and as such it cannot be created or destroyed. It is only travelling through various states. Are there any proofs apart from the teachings of the Vedas to show that the doctrine of transmigration was first preached by the Aryan philosophers? There are and I hope to show later on as valid grounds as for any other universally accepted doctrine. But first we will see what some of the greatest of modern thinkers have thought about Transmigration. Schopenhauer says — "What sleep is for the individual, death is for the will." It would not endure to continue the same actions and sufferings throughout an eternity without true gain, if memory and individually remained to it. It flings them off and this is Lethe and through this sleep of death it re-appears, fitted out with another intellect as a new being, a new day tempts to new shores. These constant new births, then, constitute the succession of the life dreams of a will which in itself is indestructable until instructed and improved by so much and by such various successive knowledge in a constantly new form, it abolishes and abrogates itself.

The great English philosopher Hume, nihilistic though he was says in his essay on immortality that

I am sorry to find this most fallacious argument proceeding from some of the most thoughtful. In the first place, God being the universal and common cause of all phenomena in the human soul and the *Deus ex machina* theory is therefore quite irrelevant. It amounts to nothing less than a confession of ignorance. We can give that answer to every question asked in every branch of human knowledge and stop all inquiry, and therefore the progress of knowledge altogether.

Secondly, this constant appeal to the Omnipotence of God is only a word puzzle. The cause, as cause, is and

can only be known to us as sufficient for the effect and nothing more. As such we have no more idea of an infinite effect than of an Omnipotent cause. Moreover all our ideas of God are only limited, even the idea of cause limits our idea of God

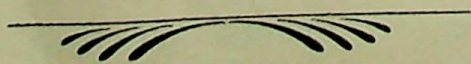
Thirdly, even taking the position for granted we are not bound to allow any such absurd theories as "Something coming out of nothing" or "infinity beginning in time," so long as we can give a better explanation. A so-called great argument is advanced against the idea of pre-existence by asserting that the majority of mankind are not conscious of it. To prove the validity of this argument, the party who offers it must prove that the whole of the soul of man is bound up in the faculty of memory. If memory be the test of existence, then all that part of our lives which is not now in it must be non-existent and every person, who in a state of Coma or otherwise loses his memory must be non-existent also.

The premises which make the inference of a previous existence and that too, on the plane of conscious action, as adduced by the Aryan philosophers are chiefly these.

First, how else to explain this world of inequalities? Here is one child born in the providence of a Just and Merciful God, with every circumstance conducing to his becoming a good and useful member of the human race, and perhaps at the same instant and in the same city another child is born under circumstances every one of which is against his becoming good. We see even children born to suffer, perhaps all their lives, and that owing to no fault of theirs. Why should it be so? What is the cause? Of whose ignorance is it the result? If not the child's, why should it suffer, even for its parents' action? It is much better to confess ignorance than try to evade

the question by allurements of future enjoyments in proportion to the evil here, or by interposing "mysteries." Not only undeserved suffering here is immoral—for any agent to force it upon us—not to say unjust, but even the future making up theory has no leg to stand upon. How many of the miserably born struggle toward a higher life and how many more succumb to the circumstances they are placed under? Should those who are made worse and more wicked by being forced to be born under evil circumstances be rewarded for the wickedness of their lives in the future? In that case, the more wicked the man the better will be his deserts hereafter—There is no other way to vindicate the glory and the liberty of the human soul and to reconcile the inequalities of the horrors of this world than by placing the whole burden upon the legitimate cause—our own independent actions, or "Karma." Every theory of the creation of the soul from nothing inevitably leads to fatalism and predestination. An argument which the philosophers of the Nyaya school have always advanced in favor of transmigration and which is conclusive. Our experiences cannot be annihilated, our actions (Karma) although apparently disappearing remain still unperceived (Adrishtam) and reappear again in their effect as tendencies (Pravrittes), even little babies come with certain tendencies—fear of death for example. Now if a tendency is the result of repeated actions, the tendencies with which we are born must be explained on that ground too. Evidently we could not have got them in this life, therefore we must seek for their genesis in the past. Now it is also evident that some of our tendencies are the effects of the self-conscious efforts peculiar to man, and if it is true that we are born with such tendencies, it follows that their causes were conscious efforts in the past—that is we must have

been on the same mental plane which we call the human plane before this present life. So far as explaining the tendencies of the present life by past conscious efforts goes, the followers of the Vedas, the Hindus, and the latest school of evolutionists are at one—the only difference being that the former, as spiritualists, explain it by the conscious efforts of individual souls and the latter (the materialistic school of evolutionists) by a hereditary physical transmission. The religions which hold to the theory of creation out of nothing are entirely out of question. An issue has to be fought out in the near future between the Arya Samajists—who hold that all experiences are stored up as tendencies in the subject of those experiences—the individual soul—and are transmitted by transmigration of that unbroken individuality and the materialists who hold that the brain is the subject of all actions and believe in transmission through cells. It is thus that the doctrine of transmigration assumes an infinite importance in our mind, for the fight between transmigration and mere cellular transmission is, in reality a fight between spiritualism and materialism. If cellular transmission is the all sufficient explanation, materialism is inevitable, and there is no necessity for the theory of a soul. If it is not a sufficient explanation, the theory of an individual soul bringing into this life the experiences of the past is as absolutely true. There is no escape from the alternative transmigration or materialism. Which shall we accept? Transmigration taught by the Vedas, preached by the ancient sages and accepted to-day by the Arya Samaj.



Yajna and its true Philosophy.

YAJNA occupies a central place in Vedic ceremonials. All the purifactory rites that are performed from cradle to grave or more literally from the very time of conception till the body is reduced to ashes and scattered to the four winds, hinge upon it as if it were their pivot. Hence its importance can not be under-rated and it deserves the most careful attention before it may be relegated to municipalities as one of many sanitary measures which it is bound to accept in the public interest. Sweeping condemnation by the representatives of advanced thought in our country should be reserved until the entire Vedic literature has been ransacked and nothing is found to throw light upon such a sacred institution with which is bound up the whole fabric of our social life.

In the pages of the *Vedic Magazine* we propose to expound the underlying principles of Yajna as understood by the rishis of the Upnishads as distinct from its exponents of the Brahmans who we must frankly accept, were believers in the plurality of gods and whose intellectual horizon was very limited. The elaborate rituals and quaint reasons which they put forth in elucidation of artificial details in view of little or no emphasis on the moral aspect of life argue a primitive stage when they had just emerged to intellectual level and begun to reason on analogical lines and when contiguities predominated their thought. We do find in them indications of the vicarious doctrine and the cruel priest with his bloody, hands in full swing to immolate victims in order to appease the wrath of his deities.

We detach ourselves from the very first from the elaborate sacrifices of the Brahmans, the sessions of which used to last for years together and mean to keep to the Upnishads which mark the high landmark of the intellectual activities of ancient India. After close study we have discovered invidious flings at each other in those old records and we must have our choice, one way or the other, if we claim, in the name of truth, to be free from the worship of literary fetishes.

With this preamble let us now approach our subject. The old sages of the Upanishads, no doubt, perceived unmistakeably the relations that subsist between external and mental worlds, how our emotions, instincts and other inner faculties are in a mutual fit with the physical environments and how one acts and reacts upon the other and thus most varied results are produced.

The adhyatmik (esoteric) and adhibhoutika (exoteric) worships enjoined in the Upanishads, specially the older ones, *viz* : the Brihदारanyak and the Chhandogya bear out this point fully.

Having once firmly grasped this great truth, they set about the task of laying out the best means of stimulating moral sentiments and awakening spiritual sympathies by making the environments favourable to the unfolding of spirit.

They most patiently probed the human mind and analysed its faculties which are choked by the exuberant growth of passions and require tender nursing to sprout and develop and attain their natural proportions.

They conceived that life is a long sacrifice,—a Yajna, a sacred trust which a man should never betray. He should take utmost care that it is never sullied by earthly contaminations and that it never falls short of the great aim for which it is committed to man's charge.

They thus chalked out in a tangible form the scheme of man's life :—

“ Thus, of the sage who is a sacrifice the self is the sacrificer, body the fuel, bosom the sacred altar, the hair on it the sacred grass, the Veda his tuft of hair, heart the sacrificial post, passions the clarified butter, anger the beast, asceticism the sacrificial fire,”
”

(The Taittiriya Upanishad, 10, 64.)

The sense of the above quotation in simple language shorn of every metaphor would be as follows :—

“ The imperishable self is engaged in the holy task of unfolding itself along the sacred lines of evolution. Man should ever be careful not to hamper its course. He should always lead a life of

sacrifice in which selfish considerations do not hold their sway and mar the spiritual harmony. The body should not engross a man's entire activity for its embellishments and needless decorations. In fact, it is only a sort of fuel to feed the sacred fire burning in the heart,—the holy altar. He should curb the surging passions and subdue the beast in man which ought to be, first, tethered to the heart and then annihilated never to rise again. When passions and desires are reduced to their right proportions and every angle has been rounded by leading a austere and fervid life, man makes headway in higher life which begins in no time to calm down his ways of life and enliven his words and acts with a sense of higher duty ”

Such a view of life is represented over and over again in the Upnishads, and man is enjoined to consider his life only a sacrifice—a holy charge. (*Vide Chhandogya Upanishad, 3, 16 and 17*).

The man who thus leads a life unswayed by passions and momentary desires and does not let the ideal escape his view shall enjoy a full lease of life and untimely death will not be his lot.—(*Vide Chhandogya Upanishad, 3 16, 7*).

Having, thus, defined man's goal and also the life that he should lead, the Rishis proceeded to give a concrete garb to that ideal life, and represent it apiece in the details of Yajna which it is the duty of every man to perform every day.

Hence, Yajna is nothing but a symbolic representation of our inner life with which it fits in like the notched wheels of a machinery and when performed serves perforce to evoke spiritual sympathies, as if, in a pure mechanical way, and drives away impure thoughts and fancies, at least for the time being.

Everybody who performs Havan or has the good fortune of witnessing one performed can vouch for the great elevating effect of the burnt libations poured into sacrificial fire to the accompaniment of the Vedic verses, the sonorous chant of which throws a sacred charm around the ceremony and strikes a sympathetic note of spiritual harmony.

The higher thoughts daily cross his mind and he gradually grows receptive to higher impulses which he catches, develops, and transmutes into actions.

We now proceed to lay forth at some length the kind of life that a man should live according to the sacred scriptures, and also its correlations with Yajna which represents it in a concrete form.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्, तेन त्यक्तेन भुञ्जीथा
मा गृधः कस्य स्विद्धनम् ॥ १ ॥

कुर्वन्नेव वेह कर्माणि जिजीविषेत् शत १० समाः, एवं त्वयि
नान्यथेयो ऽस्ति निकर्म लिप्यते नरे ॥ २ ॥

“The Lord should (be realized to) have His abode in every perishable thing which exists in the perishable Universe. Enjoy what he bestoweth, do not covet any one's wealth.”

“Only doing deeds one should desire to live hundred years. Thus and not otherwise, the actions cease to defile a man.”

The force of ‘only’ in the last mantra can be understood by comparing it with the following verse of the Gita :—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन, मा कर्मफलहेतुर्भूर्मा ते
सङ्गो ऽस्त्वकर्मणि ॥ Chap. 11, 47.

“Thy business is concerned with action only, never with its fruits; so let not the fruit of actions be thy motive, nor be thou to action attached.”

Thus in the holy scripture active life is insisted upon and not mere faith ignorantly put in some unintelligible dogma or mystery. And it is because our Rishis fully realize that actions mould a man's destiny and shape the way of his future progress. Thus the Chhandogya Upnishad says :—

अयं खलु क्रतुमयः पुरुषो, यथाक्रतुरस्मिन्लोके पुरुषो भवति तथेतः
प्रेत्य भवति स क्रतुं कुर्वति । ३, 14, 1.

“Man is a creature of will, according to what his will is in this world, so will he be when he has departed this life. Let him, therefore, have his will?”

The man who shirks active life and to get rid of life's struggle foolishly seeks shelter in suicide commits a sin of the deepest dye, since he thwarts the divine design and by his vain efforts attempts to clog its smooth and natural working out.

Thus says the Yajur Veda :—

असुर्यानाम ते लोका अन्धेन तमसा ऽवृताः, तांस्तै प्रेत्याभि
गच्छन्ति ये के चात्महानो जनाः ॥

“Sunless are known those regions, enshrouded in blinding darkness, where go they after death who kill their self?”

In other words, a suicide is next born in spiritual darkness and his environments afford him little help in the way of enlightenment. Love of one's self and impulses of self-seeking stubbornly assert themselves even in lower animals, for, a minimum of selfishness is a basis, on geological principles, of conscious acts. And he has degraded himself more than the lower animals by self-destruction.

But by exhortations to active life, one should ever understand such actions which conform to the ideal of life being considered a sacrifice, as stated above.

Thus says the Gita, Chap. III, 9.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कमवन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

“This man is enmeshed in his actions, unless performed for the sake of sacrifice ; for that sake, free from attachment, O, son of Kunti, perform thou actions.

Only doing such actions, unsullied by paltry considerations ; man lives the Vedic Religion and in a true sense worships God.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमश्न्यर्च्य सिद्धिं विन्दन्ति मानवाः ॥ Gita, Ch., 18, 46.

“He from whom is the emanation of beings by whom all this is pervaded, by worshipping Him as part of his *duty* a man winneth perfection.”

When he thus performs his duties in a selfless way, his sympathy widens and he begins to take a wider outlook of the world's affairs. He regards none as his foes and rivals ; and thus jealousy, hatred and inordinate self-love, the spring of vice and miseries, dry up, and cease to operate on and sway his mind.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विचिन्तयति ॥

“ Ho sees all beings in the self and the self in all beings. Thenceforth he ceases to bear hatred (towards any one) ? ”

Now we proceed to show how the performance of every day Yajñ materially helps to bring about such a happy state and gradually enlarges the scope of our view and extends our sympathy even to unknown living beings.

It was a deep-rooted belief of the Aryans that Yajña was a cause of rainfall and thus a source of life to living creatures, removed far far away from them.

अन्नाद् भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः

Gita, Chapter III, 15.

“ From food creatures become ; from rain is the production of food ; rain proceeds from sacrifice ; sacrifice ariseth out of action.”

Thus a man distributing food through the agency of Yajña, without the distinction of foe and friend—aye, even to living beings whom he has never witnessed or heard of—rises above the petty self of hatred and jealousies and approaches day by day, the deal of realizing the Universal self in himself.

The ancients unlike their passionate modern advocates fully grasped the sense of the following.

‘बुभुक्षितः किं न करोति पापम्

“ What sin can a hungry man avoid ? ”

According to them food is the first consideration in the way of spiritual progress, hence so much importance attached to Yajña which generates rain and multiplies corn for the maintenance of life.

Thus we have in the Taitiriya Upanishad, 10, 63.

याभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षति.....

तस्मादन्नं ददत्सर्वाण्येतानि ददाति ।

‘ By the rays by means of which sun sends forth his heat, the rain is produced. By rain herbs and trees are born. From herbs and trees food is obtained. By food the vital forces are invigorated. By vital forces man gains in physical strength.”

By physical strength he can lead an austere life. By austere life he becomes firm in faith. By faith he acquires insight. By insight he comes by intelligence. By intelligence he develops the thinking faculty. By thinking faculty peace accrues to him. By peace perception follows. By perception memory awakes. By memory he recollects. By recollection he comprehends. By comprehension he realizes the self. Hence by distributing food he gives all these.

अन्नं न निन्द्यात् । तद्ब्रतम् । अन्नं न परिचक्षीत । तद्ब्रतम् । अन्नं बहुकुर्वति । तद्ब्रतम् । अन्नाद् वै प्रजाः प्रजायन्ते—

Taitiriya Upanishad.

“ One should not censure food,—this is a vow. One should not neglect food,—this is a vow. One should multiply food,—this is a vow. Verily from food the creatures are born ? ”

य इमा विश्वा । विश्वकर्मा । यो नः पिता । अन्नपते अन्नस्य नो देहि । यजु० 34, 58.

“ Who (creates) these worlds, hence one whose design pervades the universe, who is our father, O, Thou. Lord of our sustenance : give us food.’

वचं वाव विज्ञानाद्भूयो ऽपि हशतं विज्ञानवतामेको बलवानाकम्पते । अन्न वाव बलवाद्भूयः । Chhandogya Upanishad, 7, 8—1, 2.

“ Physical strength is superior to knowledge. One strong man causes a hundred learned men to tremble. Food is superior to strength.”

We think these quotations will suffice to give an idea to the reader of the importance attached by the ancient sages to the question of keeping body and soul together. A famished people can in no way make headway in spiritual progress. It is food and physical strength which work the human machinery and enable the mind to soar high and discern nature's secrets

If Havan, in fact, generates rain and is the source of food and all human activities, as was the belief of the ancients, we can very well understand the prominence accorded to Yajna in Vedic Liturgy.

Let us now try to understand in what way Yajna can cause the downpour of rain and moisten the parched land.

Whether the odoriferous substances burnt in Yajna can in any way affect the atmosphere and render it favourable to rainfall is a delicate question of physical science. We would not touch it. Some people, however, urge that clarified butter which is poured into the sacrificial fire ascends up high where the temperature is low and there it congeals. Thus it forms a nucleus for the watery vapours to gather round, settle and condense just as a little quantity of curd does when it is poured into milk to convert it into curd. Thus circumstances favourable to rainfall are produced.

How far such theorising is in the right direction, we are not in a position to judge. All we can predicate with some amount of certainty is that the fragrant substances burnt in Yajna have a healthy effect on body and mind and nothing more.

But to understand how Yajna and rainfall are correlated as cause and effect we had better look into the old records from which alone we can expect the right explanation of an old rite.

An old poet says :—

सन्तः सन्तु निरंतरं सुकृतिनो विध्वस्तपापोदया,
राजानः परिपालयन्तु वसुधां धर्मे स्थिताः सर्वदा ।
काले संततवर्षिणो जलमुचः सन्तु स्थिराः पुण्यतो,
मोदन्तां धनवद्भ्रातृव सुहृदोष्ठीभ्रमोदाः प्रजाः ॥

“ May honest folks always practise virtue and may sin never originate in their heart. May the kings, invariably firm in their duty, protect their land. *May the clouds which rain without fail in season be ever the lot of people as a consequence of their upright conduct.* May people be happy in the enjoyment of talk with their affluent relations and friends ? ”

This verse reflects a belief of the ancient people that upright conduct (पुण्य brings down rain in season and recurrent famines are thus averted for ever. None who believes in the Living God whose presence actually fills and quickens our beings has here any occasion to entertain a doubt. He listens to our every prayer and answers every impulse that beats in our heart.

In Yajna God is invoked to send down rain as would have already become evident from the Yajur Veda Mantra quoted a few lines back. He would, no doubt, answer the prayer, echoed forth from the hearts of multitudinous millions in right earnest. In Yajna every libation is poured in the name of God of numberless names and his blessings are sought for all beings without any distinction of friend or foe. Thus we have :—

ओ३म् भूरग्नये प्राणाय स्वाहा ।

ओ३म् भुवर्वायवेऽपानाय स्वाहा ।

ओ३म् स्वरादित्याय व्यानाय स्वाहा ।

ओ३म् भूर्भुवःस्वरग्नि वाय्वादित्येभ्यः प्राणापान व्यानेभ्यः स्वाहा ।

“Om (God) is breath (life). For Agni (light) the breath, this oblation.

“Om (God) is remover (of all evils). For Yajna (mover), the remover (of all evils), this oblation. Om (God) is bliss. For Aditya (the imperishable), the source of strength, this oblation. Om (God) is breath, remover (of all evils), and source of bliss. For Agni (Light), Yajna (mover) and Aditya (imperishable) this oblation.”

भोक्तातरं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्यति ॥ Gita, 5, 29.

‘Having known me, as the enjoyer of Yajna and austerity, the Mighty Ruler of all the worlds, and the lover of all beings, he goeth to peace.’

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ Gita, IX, 34.

“On Me fix thy mind, be devoted to Me, sacrifice to Me, prostrate thyself before Me ; harmonised thus in the self, thou shalt come unto Me, having Me as thy supreme goal.”

ऐतषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।

तन्नयन्ते ताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।

प्रियां वाचमभिवदन्त्योऽर्चयन्त्यः एषः वः सुकृतो ब्रह्मलोकः ॥

“ Him Who pours libations into these flaming tongues (of fire) at the proper time, the sun's rays convey to the region where is the Lord of the Bright ones, the great shelter.”

“ ‘ Come, O ; Come ’ Thus the oblations of great lustre convey the sacrificer through the sun's rays, ‘ this is your blessed region of Brahm, won by the deeds, speaking thus in endearing and respectful tone.”

अमृतत्वं देवेभ्य आगायानी त्यागायेत, स्वधां पितृभ्य, आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गलोकं यजमानायान्नमात्मन आगायानी तेतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥

Chhandogya Upanishad, II, 22, 2.

“ May I beg immortality for the illumined ones, thus one should sing. Svadha (self-support) for Pitars (national leaders), hope for men, fodder and water for beasts, heaven for the sacrificer and food for myself I do pray for. Thus contemplating these in mind without demur one should praise (God).”

श्रद्धां मेधां यशः प्रजां विद्यां पुष्टिं ददातु मे ।

तेज आयुष्यमारोग्यं देहि मे हव्यवाहन ॥ १ ॥

अपुत्राः पुत्रिणः सन्तु पुत्रिणः सन्तु पौत्रिणः ।

निर्धनाः सधनाः सन्तु जीवन्तु शरदां शतम् ॥ २ ॥

काले वर्षनतु न्यः पृथिवी शस्यशालिनी ।

देशो ऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः ॥ ३ ॥

सर्वे ऽप सुखिनः सन्तु सर्वे सन्तु मिरामयाः ।

सर्वे भद्राणि पश्यन्तु माकश्चिद्दुःखपाप्नुयात् ॥ ४ ॥

दातारो नोऽभिवर्धन्ता विदाः सन्तति रेव च ।

श्रद्धा च नो मा व्यगमेद् बहुदेयं च नो ऽस्त्विति ॥ ५ ॥

अन्नं च नो बहु भवेदतिर्याश्च क्षमेमहि ।

याचितारश्च नः सन्तु मास्म याची कश्चन ॥ ६ ॥

“ O, Distributor of oblation, grant me faith, retentiveness, good name, intelligence and strength. Bestow on me also divine lustre, long life and good health.

“ May the sonless have sons and those who have sons may have grandsons. Let the poor be in enjoyment of plenty and live a hundred autumns.”

“ May there be a down-pour of rain in season and the earth be beautiful with splendid crops. Let this country be free from agitations and Brahmans be exempt from fear.

“ Let all people be happy and none subject to any disease. May all see good sights and misery be the lot of none.

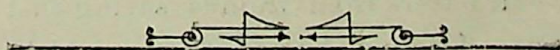
“ May our donors prosper, together with the Vedas and the male members. Let my faith never decline and may I have much to give.

“ Let our harvest be plentiful and the itinerant preachers the date of whose arrival is not fixed frequent us. Let people come to beg of us, but none of us be reduced to the straits of a beggar.”

This is the prayer to be offered after the performance of every Havan.

From the above quotations the reader might have seen that God is the ultimate goal of Vedic sacrifice and not the Devas, the so-called deified natural forces. His blessing are invoked for all, friend and foe alike. The natural result of this would be the cultivation of broad sympathies which do not exclude even dumb brutes. Thus sacrificial ceremonies of the Vedic Religion have their educative value and lead a soul to the higher life where the outward forms drop off and the true kernel of Vedanta remains to foster and develop that spiritual life that make for eternal bliss and perfection.

ASHA RAM.



Criticisms and Discussions.

Mr. "Lover of Truths" criticism.

AS the readers of the Vedic Magazine are aware Mr. "Lover of Truth" contributed a series of six or seven articles to the *Moslem Review* under the heading of "Thoughts on the Fountainhead of Religion." My friend B. Ghasi Ram, M. A., LL. B., replied to one of them, and I replied to the others in the *Asarh*, *Asvin*, *Kartik*, *Margshira*, and *Push* issues of the *Vedic Magazine*. In the last issue (*Chaitra* 1968) of the Magazine there appears a short note headed *My Critics* by Mr. "Lover of Truth" the object of which as he himself says is "not to refute the arguments of Mr. G. P. or of Mr. Ghasi Ram, but only to make a request to the readers of the *Vedic Magazine*" The request is this: "If the readers of the Vedic Magazine be really interested in such topics they will do me the goodness to read my articles in the original, and I hope they will find that my articles by themselves answer my critics fully," To this I say *amen*, though whether Mr. "Lover of Truth's" hope is to be realised, it would be for the readers to decide.

There are two or three points in this short note, however, which require to be noticed.

Mr. "Lover of Truth" exaggerates the importance of his articles when he says "that they have caused quite a stir in the world of our 'rya friends." He adds: "Mr. Ganga Parshad told me several times that he received a large number of letters from friends and acquaintances urging him to reply to these articles." I do not remember to have received more than three, or at the most four letters from friends saying that I should reply to these articles. I do not know if that should be considered "a large number." I spoke to Mr. "Lover of Truth" about having received several letters, not a large number of them. But it is not surprising that one should be unconsciously led into such errors in one's own favour when one chooses to write on the basis of a conversation long after it took place.

Much more incorrect and misleading is the statement about another conversation which I had with Mr. "Lover of Truth" about his argument that as the word *creation* and the idea of *creation ex nihilo* "have been so persistently present everywhere and since all time the idea must represent a fact, a reality, and not a myth, a fiction." Mr. "Lover of Truth" says: "Mr. G. P. had admitted the force of my contention and had said that in the circumstances he had no answer to make to my argument." I emphatically deny that I said or meant anything of the sort. My friend had a talk with me on the subject, but I must confess that I was never fascinated by his argument whatever charms it may possess for him. To me it appears to be particularly weak. My friend's original position was that there existed in every language, ancient or modern, a *word* representing the idea of *creation ex nihilo*. I challenged him to show such words from the principal languages, to speak nothing of all the languages in the world. As regards the idea very few ancient thinkers countenanced it, and the dominant view in ancient philosophy, both oriental and occidental, is that the world was formed out of pre-existing matter. Opposing theories on this subject as well as others, may however be found existing side by side. One might as well argue that because the idea of formation of the universe from pre-existing matter has existed at all times, therefore it must represent a fact, a reality, and not a myth or fiction. But I think the advocates of this theory do not stand in need of such weak arguments. Still more objectionable is the following passage:—"Specially his criticism of my article entitled: 'Is the universe created out of something' appears to me quite unconvincing. I feel grave doubts whether his criticism of this article of mine proceeds from real conviction or merely from a desire to satisfy the demand of his Arya friends because they expected some sort of reply from him." I have italicised the objectionable portion. The only remark I would like to make is that I never expected that Mr. "Lover of Truth" was capable of taking such an uncharitable and wholly unjustifiable view of one who, he admits in this very note, has criticised his articles "in a more reasonable spirit." But we live to learn.

Reviews and Notices.

AJMERE:—Historical and Descriptive.

BY

Mr. Har Bilas Sarda, B.A., F.R.S.L.

We heartily congratulate Mr. Har Bilas Sarda upon his latest work, entitled "Ajmere:—Historical and Descriptive." It is the best work which has yet proceeded from his pen. The book represents a vast amount of study and much careful research. It is perhaps the highest praise that can be given to it that it reminds us throughout of old classic times; for it is a fascinating record of indomitable courage, perseverance and good humour in the face of difficulties which would have daunted most men. The book is deeply interesting, and a most useful and timely guide to travellers and antiquarians.

2.

King George's Speeches in India.

Messrs. G. A. Nateson and Co., the enterprising publishers of Madras, have just brought out in book form the speeches delivered by His Majesty King-Emperor George V during his first and second visits to this ancient land. This publication is the first of its kind. The book has two parts. The first contains all the speeches delivered by His Imperial Majesty as Prince of Wales when he came out to India in the year 1905. The second part contains the speeches delivered in connection with the second visit culminating in the recent Coronation Durbar at Delhi.

The publication is opportune and meets a long-felt want.

3.

My Indian Reminiscences. By Doctor Paul Deussen.

Dr. Paul Deussen, the famous Sanskrit Scholar of the West and Professor of Philosophy at the University of Kiel, travelled in India in the winter of 1892-93, and the present publication,

which is an English translation of the Doctor's "Indian Reminiscences," written originally in German, contains an account of what he experienced in this old and to him 'most interesting land.'

The book affords delightful reading and contains literary and other reminiscences of a deeply interesting character. The chief interest of the book lies in the curious little sketches of men and manners which the author has painted, and the elements of wit and humour, occasionally introduced, make these masterpieces of critical genius.

Altogether the book is full of original, deep and abiding interest and we trust it will have a wide circulation among the educated Indians who so prominently figure in the pages of Dr. Deussens' remarkable production.

We will now make a few quotations from the book in order to give our readers some idea of the Professor's style and sentiment:—

(1) "Several such associations have been formed in India in recent years; they all emanate from the desire to revive older and more worthy views in the degenerate popular religion, which has degenerated into a mere outward dead ceremony. The Brahma Samaj has adopted a number of foreign, and in particular of Christian elements, while the Dharma Samaj goes to the opposite extreme and even tolerates idolatry; but the Arya Samaj, the most widely spread association and the one with the most prospects for the future, has chosen the golden mean between the two. Though studiously keeping everything foreign at arm's length, it at the same time condemns the worship of idols and aspires to a return to the religion of the Veda. This tendency is widely spread among the Hindus who think, and if at the ticket office window at the railway station a clerk is seen whose eyes, behind the almost universal spectacles, express benevolence, and whose face bears a look of contemplation, you will not be far wrong in putting him down as a member of the Arya Samaj, and if you address him as such, the most friendly terms are speedily arrived at. In all the larger towns, the Arya Samaj has a house of its own in which a kind of regular divine

service is held. It contains no idols, but in the middle of it, in a little square space about the size of a chimney opening, a fire is kept burning. I have been in one of these halls, but though cordially invited to be present, had never an opportunity of going to a service. After what I have heard, hymns from the Vedas, passages from the Upanishads are read aloud, on which a sermon is then preached."

(2) "Once upon a time, a theosophistically-minded Parsee youth called Ardeshir, i. e., Artaxerxes, actually travelled with us for a short distance to hear my opinion about Theosophy. I could only repeat what I had said on many previous occasions. "You Theosophists." I said, "acknowledge three principal aims: 1. You strive after a revival of the glorious traditions of antiquity, a praiseworthy ambition, only it must be undertaken by people who understand something, and not be left to these who are entirely ignorant. 2. You aspire to a common brotherhood of all humanity, an object all people ought heartily to concur in. . You would penetrate the most hidden depths of the human soul, as your programme expresses it. This last named point ruins your whole cause, opening the doors as it does, to swindles, deception and all kinds of cheating. There are indeed depths of the human soul which have hitherto remained impenetrable; somnambulism, prophetic dreams and second sight are met with, though less frequently than is generally believed. To avoid falling into errors, however, in inquiring into these matters, we need men who so far do not exist, men with a thorough knowledge of natural science, of medicine in particular, and who are intimately familiar with true philosophy, by which I mean the philosophy of Kant and Schopenhauer."

4.

Whom does the Bhagvadgita Belong to ?

This is a lecture by Mr. F. T. Brooks, reprinted from "Theosophy in India." Here the author makes an attempt to prove that the lessons of the Bhagvadgita are of a universal character and that all peoples, without distinction of caste, creed or colour, can derive spiritual benefit from the same. The publication is useful, opportune and interesting.

5.

Hindu Ideals and Their Preservation.

BY

Myron H. Phelps, Esq., of New York.

Mr. Myron H. Phelps is a great admirer of Eastern ideals, and the present publication contains his views and sentiments in regard to them. The pamphlet under review is so full of interest and deep spiritual significance that we cannot resist the temptation of making a few quotations :—

(1) "A nation may best be judged by its ideals. They represent the goal of aspirations for its people, and the limit of their possible achievement. Their actual conditions at any time will be measured by the extent to which their ideals find expression in their lives."

(2) "The ideals of the Indian people are noble and beautiful—the loftiest in the world. They are spiritual. They are embodied in the religion of their fathers,—that soul-inspiring path to God which has no equal among men."

(3) "These ideals and others like these are the heritage of all India,—nay, of the whole human race. Nowhere else in the world will such ideals be found. They are the soul of your philosophy and religion. They are your most precious and splendid possession: your noblest heritage embodied in the lives and actions of your great ancestors."

This opportune and valuable publication should serve as an eye-opener to many a superficial thinker in the East and the West.

6.

**Hindu Protestantism. By P. Manohar Lal
Zutshi, M.A.**

This booklet is a reprint of the articles which appeared in the *Hindustan Review* from time to time. Mr. Manohar Lal is a free lance and he spares neither men nor manners. Yet some of his views are original and worthy of consideration, although

there is a good deal which is crude, immature and ill-digested. It would have been better if Mr. Zutshi had made a diligent and careful study of each of the religious systems he takes up for discussion; before rushing into print for, then, he would have avoided the errors into which he has evidently fallen. However there are several grains in the bushels of chaff before us, and these grains go a great length in proving that the author is a seeker after truth. It will, however, be admitted on all hands, that the publication is useful and opportune as it is likely to set the educated people thinking. We want more and more publications of this kind, for they go a long way in clearing the atmosphere.

We shall now conclude this brief notice with a quotation from "Hindu Protestantism." The doctrine of the divine revelation of the Vedas, for instance, is a stumbling block to many. Men educated in Western knowledge and acquainted with the latest researches of modern thought in the domains of Philosophy, Mythology and Religion can hardly be expected to believe that "the Vedas are the purest record of the highest form of monotheism possible to conceive," or to endorse the following dictum:—"Any theory or principle which you think to be of modern origin, name the same, and I will prove to you that it is taught and set forth in the ancient Shastras." No doubt such dogmatic opinions exercise considerable influence over certain sections of our countrymen by appealing to their patriotic and national feelings, but I doubt very much whether the next generation of Arya Samajists would be prepared to believe implicitly in the doctrine of Vedic revelation."

We do not know whether Mr. Zutshi is a Vedic scholar. Perhaps, he is not. In that case, he has no business to express an opinion which cannot be his own at first hand. As regards his doubts, we can only say that they have already been falsified. Many Intelligent Europeans have come to believe in the doctrine of Vedic revelation, and from the trend of thought of the present day we can clearly see that the next generation of the Arya Samajists, instead of rejecting it, will embrace it as the only true doctrine.

7.

**The Vedic Devas. By the Hon'ble Mr.
Balkrishna Sahai.**

In this booklet, the author explains the meaning of the moral *deva*. Having discussed the different root meanings of the term, he next proceeds to show in what different meaning it has been used in the Vedas, giving his authorities for the same. Then he shows the absurdity of the translations of the Vedic texts by Max Muller, Griffith and other Western scholars. Finally, he proves that the word *deva* cannot everywhere be translated into God, and that the Vedas, instead of teaching the worship of thirty-three gods, recognise only one God who is Almighty, Infinite, Eternal and Self-existent, and who is "the Life and light of all this wondrous world we see."

Mr. Balkrishna Sahai has done an eminent public service and deserves the heartfelt thanks of the entire Aryan public, who acknowledge and appreciate the spirit in which he has approached his subject. We trust the booklet under review will have a wide circulation among the thinking portion of the educated public.

8.

We have before us for review the February number of "The Man." It is a monthly periodical devoted to the study of man, in all the different phases of his life and being, and from all true points of view, occult, philosophic, scientific and metaphysical. We have looked into the periodical and read some of its articles. We are of opinion that it is very well conducted and that it is likely to influence contemporary thought a good deal if the present level is permanently maintained.

9.

The Administration Report of the United Provinces of Agra and Oudh is before us. It evidences steady progress all along the line. There are, however, two departments the administration of which requires greater attention than has hitherto been

bestowed upon it. These are the Education and the Sanitation Departments.

The administration of justice is, on the whole, very fair. The best-managed department is, of course, the postal.

Now this is all that we have got to say in regard to the general administration of the Provinces. But there is one, and only one, minor point which calls for a passing notice.

Reviewing the History of India by Prof. Ramdeva of the Gurukula Vishwavidyalaya, the writer of the Administration Report makes the following comment:—"Among historical works may be mentioned the first part of a history of India by Professor Ram Datt (?), a work on a most elaborate scale and written in excellent Hindi, but rendered entirely valueless by the author's complete lack of the critical faculty."

Now what does the reviewer mean by "the critical faculty"? Is it not but another name for "imagination run mad"? Truly speaking, this so-called critical faculty, the hobby horse of the Western scholar of to-day, is responsible for a multitude of sins, both of commission and omission. It has done immense harm to the philosophies, arts and literatures of ancient nations. It is an instrument of destruction, not of construction. It turns light into darkness by absurd hypotheses and puerile theories which sometimes provoke a smile. It is a vain glorious confidence leading to no practical result whatever.

Let these overwise critics remember that sound criticism consists in separating the grain from the chaff, the kernel of truth from the mass of fable with which it is overgrown. Judged by this standard, Prof. Ramdeva's history is genuine and reliable, and we do not quite see what the critic really means when he accuses the learned professor of a want of critical faculty.

We, for our part, feel inclined to charge the critic himself with a lamentable lack of the critical faculty which he fails to discern in the illustrious author of the History of India.

T. R. M.

Notes.

Islam and Modern Thought.

When a religion no longer satisfies the intellectual needs of humanity and becomes antiquated and out of date, its ablest exponents and most ingenious apologists are compelled to retreat from the position taken up by its founder and most authoritative theological works and to seek shelter first in specious sophistry and intellectual legerdemain and ultimately in theological latitudinarianism disguised as historic criticism. This at present is the state of mind of learned and erudite leaders of the Islamic fraternity as revealed by deep psychological analysis. Mr. Amir Ali, the most influential leader of Indian Mahommadans, deprecates the insistence on the part of the organisers of the proposed Muslim University on the performance of the requisite number of prayers by the alumni. Probably his own faith in the mechanical form of prayer sanctioned by Islam is being undermined by currents of modern thought. Mr. Khuda Bukhsh, in his "Essays, Indian and Islamic," refers to the prophet Muhammad as the "Founder of Islam" thus laying axe at the root of the irrational belief in the revealed character of the holy Alcoran and states the worn out truth which is known to even tyros in the science of comparative religion that many of the dogmas of Islam were borrowed from Islam and Christianity. This has drawn upon him the wrath of the orthodox who are ever ready to dub a man a Kaffir. Mr. Ghulam-us-Saqlain handles Mr. Khuda Bux rather roughly in the Muslim Press. Mr. Ghulam Waris, an ardent admirer and an enthusiastic adherent of Mr. Khuda Bux, while replying to the Khawaja Sahab's criticism in the *Comrade* takes up a position not different from the position of those the psychology of whose latitudinarianism we have tried to describe. Says he:—

"Khawaja Sahab dislikes the use of the expression, "the founder of Islam," and denounces the idea that many Islamic dogmas were borrowed from Judaism and Christianity, because, in his opinion they refute the

that the author is *writing an historical essay and not a religious tract. It is not the province of history to enter the psychological regions and show how Mahomed was inspired, but to narrate plain statements without concerning itself with supernatural agencies. That many dogmas of Islam were taken from the earlier semitic religions, is only too true to be denied and I do not think it is justice to abuse a man for his candour.*"

But we think even "abusing a man for his candour" has its advantages. It makes for intellectual honesty. If this sort of abuse goes on for sometime, Mr. Khuda Bux and others of his way, of thinking will be driven to throw off their flimsy disguise and instead of bothering themselves about distinctions without a difference and subtle and ingeniously woven out arguments based upon the difference between the denial of dogmas on historical grounds and the repudiation thereof on theological grounds will have the courage to maintain openly that a belief in the revealed character of the Alcoran is impossible in this enlightened age.

All sciences are interdependent and are concerned with the attainment of truth which is one though perhaps many-sided. What is false historically cannot be true psychologically and *vice versa*. We may state plainly that we do not charge Messrs. Khuda Bux and Ghulam Waris with conscious hypocrisy. We discern the psychological process of a struggle between a theological dogma and a rationalistic structure of the mind and have stated the fact.

Polydactylism.

The following from the *Erugenics Review* of London will, doubtless, interest our readers :—

"In the village of Koshilovo (Grodno Government) there are over 50 peasants who have more than the usual number of fingers. According to interesting particulars published in the *Novoe Vremya*, they are all descendants of a peasant who married in the first half of the last century, and who had extra fingers on one of his hands. In the present generation this abnormality

is reproduced to the extent of 2, 3, 4, and 5 even additional fingers. Some cases simply show a thumb duplicated from the first joint. As the result of intermarriage the deformity is spreading to neighbouring villages. It dispenses the young men from military service, however sound they may be constitutionally."

It is a noteworthy sign of the times that the progress of Eugenics is establishing the truth and soundness of Vedic sociology. Manu the great lawgiver ordains (III, 10) that it is not lawful to marry a woman who has more than the right number of limbs. We now find that the injunction has a eugenic basis.

Advance Bengal!

The present state of social reform in Bengal clearly demonstrates the truth of the sociological proposition that political agitation, balatant clamour for political rights, and hysterious outpourings of emotional hearts are not a necessary indication of national progress. If we were to judge the progress of a community from the style of oratory of its political leaders and the amount of literature on political subjects produced by its ablest sons, Bengal would, as of right, be considered the most advanced province in India. But as a matter of fact we find that intellectual Bengal is least disposed to shatter down the fetters of custom which condemn the Indian people to a lower level of national existence and to shake itself free from the shackles of superstition and phariseism. Kulinism still flourishes in Bengal and if there is a part of the country where even highly educated men defend early marriage—the pernicious custom which is primarily responsible for the deterioration of the physique of our people and the intellectual stagnation of our race and which more than any other social institution provides an adequate cause for centuries of political servitude, our congenital incapacity for the exercise of collective responsibility, and the moral invertebrateness which is the dominant characteristic feature of our public life—it is Bengal.

Professor Satyendra Nath Sen of the Calcutta Presidency College writes as follows to a paper.

"We can assure the reader that the Hindu Smritis do now here ordain that the wife should be a woman and not a girl; *secondly it may be safely and emphatically asserted that there is not a single injunction in the Vedas which says that a girl should not marry before the age of sixteen.*"

We wonder if the learned professor at all understands what the Vedic conception of marriage is. The Vedas ordain that the bride should in each case herself select a husband agreeable to her. These ordinances presuppose that the girl should have attained majority. The following verses of the Atharva Veda (Chapter IV) clearly show that the bride should have passed the period of childhood and should be capable of judging for herself.

The translation is Mr. Bloomfield's.

II, 36.

(1). "*May, O Agni, a suitor after our own heart come to us, may he come to this maiden with our fortune ! May she, agreeable to suitors, charming at festivals, promptly obtain happiness through a husband !*

(2). Agreeable to Soma, agreeable to Brahma, arranged by Aryaman, with the unfailing certainty of God Dhatar, do I bestow upon thee good fortune, *the acquisition of a husband.*

(3). This woman shall obtain a husband, since King Soma makes her lovely. May she, begetting sons, become a queen; may she, going to her husband, shine in loveliness !

(5). Do thou ascend the full, inexhaustible ship of Bhaga (fortune); *upon this bring hither the suitor who shall be agreeable (o thee).*

(7) This gold and bdellium, this balsam, and Bhaga (fortune), too, these have *prepared thee for husbands, that thou mayest obtain the one that is agreeable.*

8. Hither to thee Savitar shall lead the husband *that is agreeable"*

VI, 60

3. Dhatar (the Creator) supports (dadhara) this earth, Dhatar supports the heavens, and the sun.

Many Dhatar furnish the spinster with a husband after her own heart.

VII, 36

The eyes of us (the bride and the bridegroom) two shine like honey, our foreheads gleam like ointment. Place me within thy heart; may one mind be in common to us both.

VII, 37

I (the bride envelop thee in my garment that was produced by Manu (the first man), that thou shalt be mine alone, shalt not even discourse of other women.

Can these verses ever refer to a child-bride.

Let the reader mark the words italicised. Let Professor Sen note that in the Veda the bride is spoken of not as a girl but as a woman. Can a child say that she will envelop her husband in a garment and will only wed a man after her own heart and going to him shine in loveliness.

Again in the same Veda (II, 24, 3, 18) we read

ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् ।

“Let a girl who has completed her Brahmcharya marry a young man of her own choice.”

Now according to Manu no person can be said to have completed Brahmacharya unless he or she has read the Vedas. Can a child finish even one Veda.

Says the great Law-giver (III, I).

“A student should observe Brahmcharya and study the Vedas with their subsidiary subjects for 9, 18, 36 years, until they are completely mastered.”

Even if a girl begins the study of the alphabet at the age of 7 and studies the Vedas for the minimum period of 9 years only, she must be 16 before she can be lawfully said to have completed her Brahmcharya and thus be in a position to seek a husband after her own heart.

Again in the Rī veda (III, V, 16) we read:—

“Let girls, who are virgins, resembling cows that have never been milked before, who have passed the period of childhood and are about to leave single lives, are well educated and cultured, fit to bear all the responsibilities of married life, and are in the full

bloom of youth, who, by the practice of Brahmacharya, have reached a state of excellence and wisdom, which only those of great learning and high virtues can attain, marry husbands of mature age and bear children by them."

Professor Sen's contention about the Smritis is just as groundless as his statement that the Veda does not prohibit early marriage. Says Manu (IX, 90).

"Let a maid wait for three years after she has begun to menstruate and then let her choose for herself a husband, *who is her equal.*"

From this it is clear that a girl should be at least sixteen at the time of marriage.

As regards the Shushrata, even Professor Sen admits that according to that mighty medical authority conception before the girl has attained the age of 16 is not permitted. This is a mild way of putting it. Mark what, what the Shushra says (X, 47, 48)!

"If a girl under sixteen conceive of a man under twenty five ears, she very often miscarries, but if she do not miscarry and the child is born at the full time, he does not live long, but if he does live long, he is nothing but a weakling."

A plea for Instruction through Vernaculars.

We have pointed out more than once in these columns that no system of education can be effective, if the medium of instruction is a foreign tongue. The foreign medium impedes the development of thought, crushes originality, and makes cram a stern necessity. Professor Ramangraha Narayn Singh, M. B., L. T., writes an excellent article on the subject in the May number of the *Modern Review*. The learned professor effectively disposes of the lame pretext of the promoters of the Hindu University and many others that the vernaculars cannot be adopted as the medium of instruction so long as suitable text-books are not forthcoming. Says the writer:—

"I shall now discuss the difficulties so often pointed out in connection with making a vernacular the medium of instruction, and shall show that these difficulties are not such as dishearten us. It is said that there is a

lack of suitable books in even the best vernacular in India. But this assertion ignores the trite fact that books will never be forthcoming unless there is a demand for them. The writers of books must first know that they will have readers, and assuming the demand, the supply is a foregone conclusion. Vernacular books that are written now-a-days have merely the growing desire of educated people for the encouragement of vernaculars to depend upon. The recent regulations of the universities making vernacular composition a compulsory subject, as also the unavoidable necessity of having a vernacular for primary education, have also done a great deal in the direction. But if there are institutions in which systematic training is given through vernacular books to an evergrowing number of students, the perfunctory and half-hearted manner in which books on scientific subjects are written now-a-days will give place to an earnest exertion in this behalf —"

The Vedic Magazine.

The *Vedic Magazine* has now completed the 5th year of its existence. During the last year it has extended its sphere of usefulness and improved all round. Relying upon the indulgence of our constituents, we have taken the liberty of increasing the number of pages by sixteen and raising the annual subscription to Rs. 4. We hope that our subscribers will not grudge the extra one rupee a year considering that they will be getting sixteen more pages of reading matter every month. Let them not forget that the *Vedic Magazine* is the cheapest high class monthly in India.

The Gurukula Samachar.

Motto I ;—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer*.

The Health of the Brahmacharis The health of the Brahmacharis is excellent The institution has presented a clean bill of health for the last few months All credit is due to Doctor Sukhdeva, our popular and devoted medical officer.

The Season. A wave of heat is passing over the whole country. In the Punjab the sun shines with sweltering heat and the bodies of men burn like grains of sand from the grain—parcher's pan. We have had occasion to address a few anniversary meetings held in May. As soon as we ascended the platform, the feeling came over us that we were having a Turkish bath and our dripping skin kept off intruders from the pulpit. The audience was most sympathetic and appreciative because it shared our lot and nothing stimulates fellow-feeling so much as a common misfortune. When after the never-to-be-forgotten experience of Turkish baths we returned to the Gurukula, we invariably felt that we had been translated from the Sahra to the Alps. Perhaps there is an element of hyperbolicism in this statement and the editorial long bow which had been rusting for long has been extracted from the iron safe. But in this extreme heat, the molecules of the brain are driven apart from one another and clear, connected, calm, sane and sober thinking becomes impossible. This much, however, is

mathematically true that when the temperature was 127 at Jacobabad, 119 at Multan, 117 at Lahore, and 115 at Ludhiana—which a beloved young friend of ours persists in calling a sanatorium—it was 101 in the Gurukula Bhumi.

The following extracts from the Gurukula Log-Book speak for themselves and therefore we shall do no speaking and offer no comments :—

Distinguished Visitors.

(1).

I visited the Gurukula to-day and self and party were kindly taken round by the Vice-Principal. Not having much time at our disposal, we saw chiefly the class work, the library and dormitories. Personal cleanliness is a marked feature and the boys all looked well and happy. The teaching appears to be based on a sound system while the strict discipline maintained must produce most beneficial results during school and after life. I am much struck by the methods adopted for forming character and inculcating a high standard of life and wish the Institution every success.

S. ATHAM,

Executive Engineer N. W. J. Canal.

(2).

I was glad to have had the opportunity of visiting this institution of which I have heard so much. I was very favourably impressed with all I saw.

The Vice-Principal very kindly showed me round. I was particularly struck by the remarkable cleanliness of the boys and their high standard of intelligence.

Every thing is so different from what one is accustomed to in ordinary Indian schools—even high schools and colleges. The institution is doing thorough and excellent work and has my very best wishes for its success. I hope to have further opportunities of visiting it.

T. COOPER,

United Provinces Educational Department,

Aligarh.

(3).

I was very interested in all I saw at the Gurukula. I was very struck with all I saw. My memory went back to my own school days and the many things learnt then but now forgotten, I have heard the Gurukula much discussed and was very agreeably surprised by all I saw.

M. R. RICHARDSON,

Assistant Engineer, Irrigation Branch.

The Dawn Magazine.

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INDIAN HISTORY, CIVILIZATION AND CULTURE.

Sir S. SUBRAMANIA IYER K. C. I. E., D. D. late a Judge and also offg. Chief Justice of the Madras High Court, writes :—

"It is scarcely necessary to say that a journal like yours is of the highest value to the Indian community I wish your journal every success.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

“ Of all gifts that of Divine knowledge is the highest and the noblest.”...*Manu*.

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{ No. 2

Evolution.

I

(By Professor Ghisoo Lal, M. A.)

IN the West, when science was not yet born or though born was in her infancy, Christianity had it all her own way. She lorded it over her younger sister and dictated terms to her. Revelling in the plenitude of her power, blinded by and maddened with the sway she enjoyed, Christianity heedlessly and despotically made pronouncements in the name of Truth. But just as the despot by his excesses paves the way for his own downfall, so did Christianity by her own conduct set a reaction

against herself. Sane minds began to doubt her authority and as young science grew in age and experience, she began to assert her rights and there ensued between them a bitter conflict in the course of which Christianity has sustained many reverses. In each campaign, science has emerged victorious. Many of the so-called strongholds of Christianity have been very easily conquered by science, for, in reality, they were not strong, as their name imported, but weak inasmuch as they were built not upon the rock of knowledge but upon the sand of ignorance. With the advance of science, the story of Genesis, Incarnation, Resurrection, Miracles, etc., etc., have all been exploded, and, in consequence, Christianity has among men of culture fallen into general disrepute. Where people formerly swore by Christianity, they are now doing by science.

But as people generally run from one extreme to another and it is difficult to observe moderation in the hour of triumph, this victory of science has not been without an attendant evil. For, as was done by Christianity in her palmy days, science also flushed with victory and under the influence of reaction against Christianity has, under the guidance of some, been attempting to prove too much. I say under the influence of reaction against Christianity for in as much as Christianity was almost the universal religion in the West, revulsion against it in the minds of many men there produced revulsion against all religion and a few impetuous votaries of science, not content with exposing the dogmas of Christianity, have sought to shake men's faith even in the essentials of true Religion. Of the several attempts so made, the most noted and powerful is that made by means of the Evolution Theory. By means of this Theory not only has it been proved that the Biblical account of the Genesis of the world is not to

be believed but some scientists, *e.g.*, Haeckel and his followers, more powerfully influenced than others by the above-named reaction, have sought to prove that there is no need of any God at all to account for its Genesis, that there is no conscious Intelligence apart from matter and that the doctrines of Immortality and Providence are entirely unsupported by facts.

We purpose to take up for consideration the chief theories of Evolution as regards their bearing on the problems above referred to, and show how they are full of inconsistencies and how the facts of Nature fail to make out the somewhat extravagant claims of their authors. This we shall attempt to do by quoting the opinions of some of the eminent scientists themselves and by repeating the facts brought to light by them. We shall make the quotations *in extenso* lest by compression we should be unintentionally guilty of misrepresentation.

According to these bold scientists, material atoms with inconceivable motions are the only ultimate reality. “(1) In the vast chaotic operations of these atoms in motion specific atoms met through accident and selection, united together, assumed a temporary organisation exhibiting signs of breathing, conscious life. (2) This germ of life on account of wholly unexpected and incomprehensible circumstances under favorable conditions (favorable through chance of selection) propagated itself and multiplied. Great was the struggle for existence then raging. Many unfortunately organised beings were, in the course of this struggle, again hurled back into the atomic chaos whence they had sprung. This is extinction. But some fortunate organizations (fortunate not through merits or desert, not through design, but fortunate somehow) survived this diresome catastrophe and prospered. and (3)

Their organization modified and redeveloped new organs, and remodified and redeveloped, till man appeared on the stage. Now man—this man—the product of fortuitous combination of atoms, with his heated brain, exudes entirely unsupported doctrines of Immortality and Providence.”

The above gives the substance of the teachings of these men. There seem to be 3 main steps in the argument which we have indicated by numbering them. But in this article we shall examine the validity of the first two only—reserving the consideration of the third, *viz.*, man's place in the cosmos for a separate article

Now then for the purpose of this article, the cosmological argument of the Evolutionist assumes the truth of the following points :—

(1) That living matter really can originate from inorganic matter.

(2) That new species really can be formed by natural forces alone from previously existing species.

We shall examine into these two assumptions and try to show how little truth there is in them.

(1) First as to the evolution of living matter from the non-living. Those who led by curiosity or for any other reason have looked into the history of this case of Biogenesis *versus* Abiogenesis, must have noticed the remarkable oscillations of thought between the two—how people have successively thought the dogma “Omne Vivum e vivo,” right and then wrong, then again right and then again wrong, till at last the 11th Edition of the Encyclopædia Britannica has to record to-day the victory of Biogenesis or ‘Life from Life’ by writing that “it may now be *definitely* stated that all known living organisms *arise only from pre-existing living organisms.*” (The italics

are ours.) We begin with a brief summary of this question based on Chambers' *Encyclopædia*, New Edition.

An Italian named Francisco Redi published a book in 1660 wherein referring to experiments performed by him on meat he sought to establish the principle that Life comes only from Life—that inorganic matter cannot generate life. “Here, said he, is meat; if I expose it to the air in hot weather, in a few days it putrefies and swarms with maggots; but if I protect similar pieces of meat by covering them with fine gauze, then, though they still putrefy, not a maggot makes its appearance. Hence the maggots are not generated in the meat, but that the cause of their generation is something that is kept away by fine gauze. This something can be easily shown to be blowflies, for these, attracted by the meat swarm near it and lay their eggs on the protecting gauze—eggs from which maggots are shortly hatched. (Hence, he said) keep away all living things which might come to the meat and the meat will not create any living things. The protecting gauze must be fine enough, that is all.” Thus he arrived at the generalisation “No life without antecedent life.”

But when almost a century had elapsed and the microscope was invented, Leenwenhock proved the existence of bacteria and Needham taught that life does arise from non-living matter. The microscope made visible the animalcules which in a few days will swarm in any infusion of organic matter and Needham argued that ‘if the infusorial animalcules came from germs then the germs must exist either (1) in the substance infused, or (2) in the water used to make the infusion, or (3) in the air that touches both of them.’ In order to destroy, therefore, the germs, if any, in (1) the substance and (2) the water used, he boiled the infusion and (3) corked it—thus shutting

off air from it, in order to prevent any germs from air getting into it. And when even after this treatment animalcules still appeared in the infusion, Needham concluded that they must have been generated from the infused substance or water. Thus opinion wheeled round from Biogenesis to Abiogenesis.

But then came Spallanzani who pointed out two sources of error in the above experiments :—

(1) Boiling might not have been long enough to kill the germs present ; (2) corks, perhaps, were not perfectly effective and air containing germs might have got into the infusion. Taking precautions against these two sources, he himself prepared infusions and he found out that they remained perfectly free from all living organisms. Thus Biogenesis or 'Life from Life' seemed finally to triumph.

It seemed as if the question was finally settled but it was not. This time it was the chemists that raised doubts. They argued that oxygen was a condition of life and 'so it was possible that Spallanzani's infusions did not produce life either (1) because the 'organic molecules' were altered in some way by being boiled, or because (2) they were unable, owing to the absence of oxygen, to live, (for it should be remembered that in Spallanzani's experiments air had been effectively shut off from infusions).

These doubts were removed by the experiments of Schroeder and Dusch.

'They boiled infusions and while the steam was coming off freely, they plugged the neck of the flask with cotton wool. Now this plug did not keep away oxygen nor did it in any way heat or alter the air that passed to

the fluid, and yet no animalcules appeared in the boiled infusion. It was, therefore, proved that living forms are generated only from previously existing ones.

But Pouchet in 1859 again raised doubts saying that if germs were really so abundant and pervading, the air in which we live would have almost the density of iron !

Pasteur and Tyndall have, however, laid the controversy, it seems, finally in the dust by their researches which have proved that the dust of air is really full of solid germs of life. Scientists of all shades of opinion are now agreed that life at present cannot be generated from lifeless matter. Dr. Bastion has indeed raised, of late, his voice for Abiogenesis but he is regarded by his brother scientists as only a 'curious survival' and his arguments declared 'stale.'

Thus Abiogenesis or the generation of life from lifeless matter 'has been defeated along the whole line.' Samuel Daring in his 'Modern Science and Modern Thought' writes ; "On the whole, therefore, we must be content to accept a verdict of "not proven" in the case of spontaneous generation, and admit that, *as regards the first origin of life science fails us, and that there is at present no known law that will account for it.*" (The italics are ours).

Does not this unaccountability of life clearly show these Evolution Theories to be false or at least incomplete? Does it not clearly argue the existence of an entity other than material ?

Clearly it does and the Evolutionists have, therefore, sought to escape by a loophole. They argue that science has failed to produce life in the laboratory not because matter can not produce life but because scientists have foolishly tried to leap over many intermediate steps. The

very conception of spontaneity, they say, is wholly incongruous with the conception of evolution. There must be between the dead and living matter several intermediate steps. Since they are not known at present we cannot generate life in the laboratory, but it may be true that though at present life cannot be so generated somehow matter has in the past produced life and science may yet find out the secret. Thus P. C. Mitchell, F. R. S., D. SC., LL. D., writes, "The refutation of Abiogenesis has no further bearing on this possibility (*i.e.*, of constructing living protoplasm from non-living material) than to make it probable that if protoplasm ultimately be formed in the laboratory, it will be by a series of stages, the earlier steps being the formation of a substance or substances, now unknown, which are not protoplasm. Such intermediate stages *may have existed* in the past and the modern refutation of Abiogenesis has no application to the possibility of these having been formed from inorganic matter at some past time."

But in saying this, is not the Evolutionist leaving his world of actualities and retreating into that of possibilities? What becomes of his loud boast of standing only upon fact? Is he not now seeking shelter in faith? But he may say 'Oh! You confound all faiths. There are faiths and faiths. The faith of the Evolutionist is grounded on a basis of solid facts while that of his opponents is devoid of any such basis. The Evolutionist can justify his faith— can give satisfactory reasons for it; while his opponents cannot.' We shall, therefore, now look into this *possibility* of inorganic matter having generated life. We shall for this purpose give here a few of the important speculations made by men of science on this point and estimate their worth.

Life, they say, is always associated with highly complex substances known as proteids and that it is probable that the potency of living matter is an expression of the complex interrelations of the diverse proteids and other substances of which it is composed. Very well, let it be so; but how will you account for the *unified behaviour* of the living matter? Does it not from the beginning to the end express an *internal unity—common purpose*. As Profs. Geddes and Thomson say, ‘unless, as the Germans say, we throw away the baby with the bath, we cannot ignore the most salient fact, that all the manifold chemical processes are correlated and controlled in a unified behaviour, in a purposive agency. Even the amoeba is no fool.’”

2. Away, cry some, with this dogma of an Immaterial entity. Life is generated from what you call matter for though none has been able to create protoplasm endowed with life, yet have not ‘organic chemists’ produced, by synthesis, chemical bodies which before had been regarded as capable of being made only in the laboratory of the living body?

Yes, it is, no doubt, true that the synthetic chemist can now manufacture many organic products, but none who has not to support a pet theory at any cost, will commit the mistake of confounding organic products with an organism. There is all the difference in the world, all the difference we are fighting for, between making organic matter and making an organism. Again, as to this synthesis, who is in the ‘hypothetical laboratory’ of nature to take the place of the directive chemist?

3. Others say, ‘we need not invoke the ghost of a soul to account for the phenomena of life for what is the process of living but an intricate series of combustions

and fermentations and reconstructions many of which can be imitated outside the body altogether and expressed in chemical formulæ

Does not the living creature exhibit the well-known physical phenomena, of surface tension, of diffusion, of elasticity, of hydrostatics, etc., etc.

But, we ask, do not the materialists forget when talking of these 'combustions, fermentations, and reconstructions' that none has as yet been able to chemically describe a complete vital action. Have not scientists had to admit that "not even the simplest vital activity, such as the passage of digested food from the alimentary canal into the blood vessels can be completely described in terms of physical formulæ." Have not men like Dr. Hans Driesch shown that 'it is necessary to postulate an immaterial autonomous factor, or 'entelechy' which punctuates the transformations of energy that go on within the body'? Do not the materialists forget that unlike any machine, in a living organism, 'the transfer of energy into it is attended with effects conducive to further transfer and retardative of dissipation'?

And as to these physical and chemical phenomena, it will perhaps suffice to give here a few of the statements made by Dr. Haldane in his British Association address (Dublin 1908) and quoted by Geddes and Thomson in their book on Evolution: "In Physiology and Biology generally, we are dealing with phenomena which, so far as our present knowledge goes, not only differ in complexity, but differ *in kind* from physical and chemical phenomena and the fundamental working hypothesis of Physiology must differ correspondingly from those of Physics and Chemistry. . . . The Physico-chemical theory of life *has not worked in the past and*

never can work. As soon as we pass beyond the most superficial details of physiological activity, it becomes unsatisfactory; and it breaks down completely when applied to fundamental physiological problems, such as that of reproduction." (The italics are ours).

Thus there is no proof of Life at present arising from non-living matter nor, for the reasons given above, is there any *possibility* of its having arisen from it in the past. नष्टे मूले नैव फलं न पुष्पं and the whole edifice raised by Scientific Materialism on the foundation of the omnipotence of matter falls to the ground.—(To be continued).

T. H. Green's Criticism of Kant's Idealism.*

(By Dr. Prabhu Dutt, Shastri).

WE have seen so far how T. H. Green attempts to construct a system of idealism that will solve the dualism between the intelligence and the world by discovering their essential identity in the spiritual principle underlying each, without deriving one from the other. Now, the question arises, does such an idealism maintain or destroy the possibility of knowledge in the strict sense? That is to say, Is the world as we know it the same as it is in itself? In other words, do we know the real world as such, or are we ever behind the "veil of phenomena"? The positions of Locke and Kant have been examined. It is pointed out that they, though differing widely in general, are at one in answering this question by an emphatic *No*. The one indisputable truth that Green discovers in Kant's dictum "*der Verstand die Natur macht*" is in his own words, the proposition "that a single self-conscious principle, by whatever name it be called, is necessary to constitute such a world, as the condition under which alone phenomena, *i. e.*, appearances to consciousness, can be re-related to each other in a single universe." But here we must pause, and think if Kant's leadership would still be of any avail. If we were to infer at this juncture "something about the spirituality of the real world," Kant will at once bid adieu to us. To form an idea of his own position we must recollect that he draws a sharp distinction

* This forms part of a paper read at the Philosophical Seminar, Manchester College, Oxford, October, 1911.

between the *form* and *matter* of the world of experience, the former being attributed to the understanding and the latter being given to it by the "*Ding-an-sich*." This dualism between *form* and *matter* (corresponding in other words to that between '*die Erscheinung*' and *das Ding-an-sich*') is inadmissible. "The cosmos of our experience and the order of things-in-themselves, will be two wholly unrelated worlds, of which, however, each determines the same sensations." The conception of a universe will be a delusive one.

The things-in-themselves, being independent of all relations, argues Green, we have no right to qualify them with relations by deriving 'understanding' from them. But Kant himself falls in this anomaly by turning the "things-in-themselves" practically into "phenomena" ("*Erscheinungen*") in so far as he attributes to them the relation of causality while deriving the existence of the *matter* of experience from the "things-in-themselves." "Causation," remarks Green, "has no meaning except as an unalterable connexion between changes in the world of our experience—an unalterableness of which the basis is the relation of that world throughout, with all its changes, to a single subject. That sensations, therefore, the matter of our experience, should be connected as effects with things-in-themselves, of which all that can be said is that they belong to a world other than the world of experience and are not relative to the subject to which it is relative is a statement self-contradictory or at best unmeaning."

Sensations therefore cannot be regarded as effects of "things-in-themselves." But one would at once add that they cannot even be taken as products of the understanding even on our own premises, since the function of the intelligence is to *unite* the manifold material of sensation

in a related system, but not to generate the material itself. Sensation therefore remains as an inscrutable element, and consequently it may be said that the dualism does hold in this sense.

But, says Green, such objections are the result of a false abstraction of the 'matter' from the 'form' of experience. Such an abstraction leads one to suppose that the 'matter' in an absolute sense, must be 'mere sensations,' 'feeling, pure and simple.' But 'mere sensation' is an impossibility. "To suppose a primary datum or matter of the individual's experience, wholly void of intellectual determination, is to suppose such experience to begin with what could not belong to, or be an object of, experience at all."

The question really to be discussed here is :—"has nature—the system of connected phenomena, or facts related to consciousness, which forms the object of experience—a reality consisting of mere sensations, *i. e.*, sensations undetermined by thought? Phenomena being no other than 'facts related to consciousness,' the question can be put in two different aspects, either in relation to the facts as such, or to the consciousness for which the facts exist.

(1).—In relation to facts.

On this point Green emphatically remarks, "If it is admitted that we know of no other medium but a thinking or self-distinguishing consciousness, in and through which that unification of the manifold takes place which is necessary to constitute relation, it follows that a sensation apart from thought—not determined or acted on by thought would be an unrelated sensation; and an unrelated sensation cannot amount to a fact." Mere sensation is unreal, being only the result of abstraction. Thought is the necessary condition of the existence of sensible facts

Here Green does not take upon himself the task of discussing in particular the possibility of the existence of feeling without thought ; or to enquire whether there are really animals which feel but have not the capacity of thinking. What he is anxious to establish is that so far as they feel without thinking, their feelings are not facts for them—for their consciousness. He sums up his whole position in a pithy sentence—" that the distinction of the merely feeling consciousness is just this, that what it is really it is not consciously "

(2) Now, coming to the second aspect of the question, *viz.*, " can sensation exist as an independent element in a consciousness to which facts can appear," ? Green again replies with an emphatic " No," and says that to the thinking subject their existence and their appearance must be one and the same " Just so far as we feel without thinking, no world of phenomena exists for us. The suspension of thought in us means also the suspension of fact or reality for us. We do not cease to be facts, but facts cease to exist for our consciousness.

Hence, feeling and thought are inseparable. Each in its full reality includes the other. " Neither is the product of the other." " It is one and the same living world of experience," a spiritual cosmos, a single all-inclusive system of relations ; a knowable, intelligible and ideal reality.

Here once more Green pretends to have exposed the essential error in Kant's system, which, as he understands it, separates understanding from feeling and thus creates a dualism for which there is no place to exist. He demurs to grant any independent existence to feelings, which, as he supposes, was attributed to them by Kant.

He (Green) refuses to make any positive statements as to what the consciousness which constitutes reality in

itself is. Its existence, he says, "is implied in the existence of the world ;" but we don't know really what it is in itself.

Green concludes this long discussion with re-iterating his thesis in regard to the relation between man and nature. Nature, he says, implies something other than itself, as the condition of its being what it is. Of that something we may speak in two ways—(1) *positively*, it is a self-distinguishing consciousness, (2) *negatively*, that the relations by which, through its action, phenomena are determined are not relations of it—not relations by which it is itself determined.

Green calls this principle '*not natural*,' meaning thereby "that it is neither included among the phenomena which, through its presence to them, form a nature, nor consists in their series, nor is itself determined by any of the relations which it constitutes among them." He further calls it *spiritual* because, he says, we are warranted in thinking of it as a self-distinguishing consciousness" To dub it as *supernatural* would be misleading. The presence of this principle alone "renders possible a cosmos or intelligible world, and is likewise the sole explanation of Ethics as a system of precepts. The impressive assertion of this one position may almost be said to constitute his entire system." (seth).

So much for Green's own views. Now I venture to offer very briefly some critical reflections on the same. In emphasising the spiritual principle in nature, he may rightly be said to have succeeded in overthrowing the 'sensationalism' like that of Hume and of many modern ultra-empiricists. But he has told us very little about the nature of this spiritual principle itself.

His attempt to destroy any assumed dualism between thought and feeling is indeed noble and desirable, but how far his criticism of Kant is justified is open to question. At any rate he is unsatisfactory himself on the constructive side of his own philosophy.

As to his criticism of Kant, it seems to me, that he begins with the promises which Kant would have been the last man to agree to. This may perhaps be due to Green's approaching Kant with a mind saturated with Hegelianism. Such Neo-Kantism was not the philosophy of Kant—at least in the first edition of his "*Kritik der reinen Vernunft*."

I don't hold Kant's philosophy to be flawless. Surely some inconsistency does appear in his doctrine of causality, but T. H. Green (followed by many others to-day) seems to understand that Kant held an absolute separation and division between the 'matter' and the 'form' of experience, and that he believed in an actual existence of a world of *noumena* apart from and behind that of phenomena. This sort of representation implies as if *noumena* also existed in space and stood opposite to phenomena in some unknown regions—a notion, more erroneous than which, couldn't exist. In the first place, Kant hardly if ever uses the plural "*die Dinge-an-sich*." All through we read "*das ding-an-sich*," and this truly speaking meant nothing else but "*der Wille*"—a fact clearly perceived afterwards by Schopenhauer, who gave expression to the fundamental teaching of Kant in his opening sentence, "*die Welt ist meine Worstellung*." Matter and Form of experience are only *distinguished* in Kant for the sake of clearness, abstractions being necessary in all scientific procedures.

Thus he means that the matter is given by "*der Wille*," and the form by its other aspect "*der Verstand*."

The will is the "thing-in-itself," and though self-illuminating is mysterious and inscrutable from another standpoint. Green's whole criticism of Kant, as it seems to me at least, rests upon a misunderstanding of his main thesis which led the critic to imagine the matter and the form as if they were two separate things shut up in watertight compartments.

An exposition of the 36th Adhyaya of the Yajurveda.

(By Dr. Sangat Ram.)

“अग्ने नय सुपथा राये अस्मान् विश्वानि देव, वयुनानि विद्वान्
युयोध्यस्मज्जुहुराणमेनो, भूष्टिष्ठान्ते नम उक्तिम् विधेम” (ईः उप 18).

अग्निः=अग्नेः, अग्ने यज्ञेषु प्रणीयते (iii दै 41)

अग्निः=अग्ने (श० ब्रा k 4) यदग्ने तदग्न्यम् ।

अपाणिपादो जवनो ग्रहीता, पश्यत्यचक्षुः. स शृणोत्यकर्णः
स वेत्ति सर्वम् न च तस्यास्ति वेत्ता, तमाहुर्ग्न्यम्, पुरुषम् पुगाणम्+(उप
श्वे 9³1) । वयुनं=प्रज्ञा, कर्म, सुखम् (निधं) देवः=दान दया दयन शीलः
(वृ० उप० 7¹2).

अग्निः देवः=परमेश्वरः परिष्टोतव्यः । $\sqrt{\text{अञ्चु}}$ =गतिपूजनयोः ।

(भा) अग्ने देव, विश्वानि वयुनानि (वयस्कृत्यानि) विद्वान् ।

अस्मान् सुपथा राये (मुक्ति सुखाय अधिगमय ।

अस्मत् सकाशात् पृथक्कुरु, कौटिल्यम् पापाचरणम् ।

च, अतएव वारं वारं तुभ्यम् ‘नमस उक्तिम्’ ।

सत्कारपुरः सरां प्रशंसाम् परिचरेम+

“All praise and adoration is due to *Agni*, the most Merciful Being, the Benign and the Lord of Judgment. Thou art the Ruler of the worlds, the source of knowledge and well-acquainted with the conduct of our whole age. Inspire us with Thy wisdom, lead us to rectitude and drive off our evils and make us pure. To this end, we repeatedly praise Thee and adore.”

Yaska in his Nirukta derives Agni from अग्. The word signifies the Supreme Spirit that pervades all. The Shatpath Brahman defines Agni as Agnyam, the Essential Being that existed previous to every manifestation. The Shweta Shwatare Upanishad describes Agnyam अग्न्यम् in the 19th verse of the third Chapter, thus :—

“He has no physical hands and feet, but without hands and feet grasps and moulds all matter, by virtue of

His omnipresence. He has no physical eyes, but He sees all ; no physical ears, but He hears all ; no internal organs of thought but He knows all ; and is Himself not known. The wise saints call Him *Agyam*, the *Supreme Spirit that pervades all* अग्न्यम् .

अग्रे वक्ष्यमाणमंत्रचतस्रेण समानैकारनिरुक्तिः मंत्रेणैवोपदिश्यते ।

(मं) कया नश्चित्र आभुवदूती सदा वृधः सखा, कया शचिष्टया वृता । ४ ।

(मं) कत्वा सत्यो मदानां मंहिष्टो मत्सदन्धसः, दृढा चिदाखजे वसु । ५ ।

(मं) अभीषुणः सखीनामविता जरितृणां शतम् भवास्यूतिभिः । ६ ।

(मं) कया त्वं न ऊत्याभि प्रमन्दसे वृषन्, कया स्तोतृभ्य आभर । ७ ।

(भा) अभीषुणः सरवीनाम् । अभी=अभि 'ईकः सुञ्' (पा 6₁₃₄) ।

षु=सु 'सुञः' (पा 8₁₀₇) णः=नः । अविता=ओम्, अवतीति ओम् । अव+मन्=ओम् 'अवतेष्टिलोपश्च' उ 1₄₁ । ऊतिः=भव+क्तिन् (पा 9₇) । ऊतिरवनात् (Ni) नै 5₃ । शतम्=अनंतम् (Ni 8₆) ।

शतमविता=ओम्=अ+उ+म् । अकारः प्रथमोतिः । उकारस्तु द्वितीया ।

मकारस्तु तृतीया स्यात् (Ni परि 3₂) । जरिता=स्तोता । सखा=सुहृत् ।

अभि=सामीप्ये, 'ओम् त्वमूतिभिरस्माकं, स्तावकानां सुहृदाम् सामीप्ये, भवसि । ओमिति ध्येयम् मात्रा मिधानेनेति' ।

(5) कयोती=कयोत्या । सदावृधः=शश्वद्वृधत्=परिवृतम्=ब्रह्म+चित्रम्=(i) विचित्रम् (ii) चायनीयम्=ग्रहर्णयम्, चयि=उपचये (Ni 3₄) (iii) चित्रकारम् from चित्र=चित्रीकरणे (चु उ) ।

कयोत्या ब्रह्म विचित्रम् ध्यायेम । इति प्रश्नपक्षे ।

कया शचिष्टया वृता । इत्युत्तरपक्षे ।

(a) कया=कमनीयन कः=कमनः, क्रमणः सुखम् (Ni 1₂₀) ।

(b) शचिष्टया=अतिशयेन शचियुक्तया+शची=इन्द्राणी (i)

व्यञ्जना शक्तिः (ii) √शच=व्यक्तायां वाचिः (यु आ)

शच्यते अव्यक्तं व्यक्तीकरोति या (आ० भा) ।

शची=इन्द्राणी कस्माद् 'इन्द्रो शची पतिः' (सा० वे०

1 3₁) (i) इदं करणा दित्या प्रायणः (ii) इदं दर्शना

दित्यौपमन्यवः । (iii) इदं द्रवणा दित्यौपनियदः+

(पुनः) शची=प्रज्ञा, कर्म (Nigh).

(पुनः) विश्वारूपा भिचष्टे शचीभिः (यजु० वे० 2₆₀).

(c) वृताः वृतौजसा । वृते=पद्ये चरित्रे दृढनिस्तले (अ० को०)

वृतम्=ब्रह्म चक्रम् ।

‘आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यम् विज्ञेयम् प्रसुप्त-
मिव सर्वतः । १ । ततः स्वयम्भूर्भगवा नव्यक्तो व्यञ्ज यन्निदम् महामृतादि,
वृतौजाः प्रादुरासीत् तमोनुदम् । २ । मनु I, , 6.)

(पुनः) महामृतादि=आदिश्च भवति यः । आदिमत्वा दकार
मादत्ते (अ) ।

(पुनः) किं कारणं ब्रह्म, कुतः स्म जाताः, जीवामः केन कच सम्प्र-
तिष्ठा । १ । स्वभावमेके कवयो वदन्ति, कालं तथान्ये परिमुह्य मानाः । २
देवस्यैष महिमा तु लोके, येनेदं भ्राम्यते ब्रह्मचक्रम् ।

* देवः = $\begin{cases} \text{सत्यः ।} \\ \text{चित्रकारः, यथोक्तः ।} \\ \text{अन्तरिक्षः ।} \end{cases}$

(6) कः=क्रमणः=उत्क्रान्तः । सत्यः=अक्षयः । ‘सत्यः सत्सु-
तायते सत्प्रभवो वा भवतीति (Ni नै $\frac{2}{13}$) सत्ये साधौ विद्यमाने प्रशस्ते
अभ्यर्हितेसत् (अ० को) सुषुप्ति उत्क्रान्त्योर्भेदेन (वे० सू $1\frac{3}{42}$) । त्वा=
तुभ्यम् । मदानां मंहिष्टः=महत् तर्पण मृतम् मन्दतेर्तृप्ति कर्मणः (Ni नै $\frac{2}{5}$)
 $\times \sqrt{\text{मद}} = \sqrt{\text{दिव}} । मदः = देवः ।$

‘कथोत्या अन्धसो सत्यः, मदानां मंहिष्टः, उत्क्रान्तः, तुभ्यम्
मत्सत् । इति प्रश्न पक्षे । दृढा चिदा रुजेवसु । इति उत्तर पक्षे+आरुजे=
दुःखं तनुकुरु+दृढ । चिद्वसुः=दृढ+चिद्+वसु+चिदसि मनासि
(Ni $\frac{5}{5}$) । चिद्=अन्तर । चिद्+वसुः=अन्तरिक्षः क्षः क्षिपतेः निवास
कर्मणः (Ni नै $\frac{2}{10}$) $\sqrt{\text{क्षि}}$ निवासगत्योः (तुः पर) । (पुनः) चिद्+दृढ=
अन्तः+अक्षयः=अन्तरिक्षः (Ni $\frac{2}{13}$) ।

कः=क्रमणः=उत्क्रान्तः । उत्क्रामणादु कारमा दत्ते । उ ।

(पुनः) किं नामान्धः, ना स्मिन्न्ध्यानं=प्रज्ञान घनं । (Ni $\frac{5}{1}$) ।

$\sqrt{\text{अन्ध}} = \text{दृहि}$ उपघाते, उपसंहारेच (चुः आ ।

अन्धः=भगः, अनुपसृप्तो न दृश्यते (Ni दै $\frac{6}{14}$) ।

अन्धः=अन्नम् ‘अदेर्नुम् धौच (उ $6\frac{4}{62}$) । पन्थनिस्वपिभ्योर्नित्
($\frac{3}{10}$) यदनिति जीवयतीति अन्नम् । अद्यते अस्ति च भूतानि तस्मा
दन्नम् (आः भा) ।

अहमन्न मन्नम दन्नमस्मि (सा० वेद V $6\frac{1}{4}$) अहमन्न महमन्न मह-
मन्नम् (उपः त $3\frac{6}{6}$) । अत्तचिराचर ग्रहणात् वः सू $1\frac{6}{9}$) ।

(7) कयोत्या हे वृषन् । त्वं अभिप्रमन्दसे नः स्तोतृभ्यः इति प्रश्न पक्षे । कया आभर । इत्युत्तर पक्षे ।

वृषा = $\sqrt{\text{वृषु}}$ सेचने (भुः प) । $\sqrt{\text{वृष}} = \text{शक्तिबन्धने}$ (चुः आ) । $\sqrt{\text{वृष}} + \text{कनिन्} = \text{वृषा}$ (उ $\frac{1}{56}$) सेचनात् सुखस्या भिवर्षकः = धर्ममेघः । शक्तिबन्धनात् प्रज्ञानघनः । वेदो हि वृषः उच्यते (यमः) वृषो हि भगवान् धर्मः (मनुः) । वृषा = महेश्वर (अ; को) ।

वृषन् = प्रधानघन । 'स यथा सैन्धवोऽनंतरोऽवाह्यः कृत्स्नः रसघन एवं वारे अयमात्मानंतरोऽवाह्यः कृत्स्नः प्रज्ञान घनः (उपः बृह $6\frac{5}{13}$) ।

कयोत्याहेवृषन् ! भगवन् धर्ममेघ, प्रज्ञानघन, परमेश्वर शक्तिबन्धक ! त्वमभि प्रमन्दसे नः स्तोतृभ्यः ? कया सुखस्वरूपेण आभर ! हस्तेर्मर-तेर्वा $Ni \frac{4}{24}$ ।

(पुनः) (A) शची = शक्तिव्यञ्जकः, प्रज्ञानकर्म, ब्रह्मा बन्धो ज्ञानकृतः ($Ni \frac{14}{10}$)

(B) वृषा = शक्तिबन्धकः प्रज्ञानघनः मूर्तीघनः (पाः अष्ट $3\frac{3}{7}$) घनो मेघ भूर्तिगुणो त्रिषु मूर्ते मिदंतरे (अः को) ।

(पुनः) कया आभर = स्वरूपेण सर्वस्य भर्ता वा हर्ता वा सर्वस्य भर्ता = मित्रः । सर्वस्य हर्ता = अपी । मित्रेऽपीतेर्वा मकारमा दत्ते । (म्)

We have said that Om possesses innate Omnipresence, Omniscience and Omnipotence. He essentially exists ; Himself the embodiment of Principles ; does design and impart, divine motion to all external nature. This is by way of predication. But we have not, as yet, any definite knowledge of the detailed signification of this syllable. Om is the most sacred symbol in the Vedic literature and is especially appropriated in 'Upasna' and is more comprehensive in meaning than any other term signifying God ; but this can not be the reason for its superlative importance, as being termed the essence of the Vedas. The deepest, the dearest and the divinest signification of Om is the *keynote* of the realization of the Divine spirit. The several letters of Om which with structural exactness mark the successive steps of meditation by which the student of गायत्री rises to the realization of the

true nature of ब्रह्म. This mode of contemplation is the subject of the following four Mantras.

(मं) Om is structurally derived from $\sqrt{\text{अव}}$ and literally signifies the creator of the Universe. We repeatedly praise Him and adore. We devotedly love Him and admire. His modes of creation may be comprehended by the realization of the different *vites*, the phases of His existence.

(सं) By what *vites*, do we contemplate, this wonderful Being ब्रह्म, who creates this Physical temple—the universe? By a (अ), the first *vite* means कया शचिष्टया वृता or God diffused in the material nature, which is at once so beautiful and so spheroidal.

The verse कया शचिष्टया वृता contains three words. (i) कया signifies Beautiful, (ii) वृता means spheroidal, (iii) शची is the Wakeful Phase from $\sqrt{\text{शच}}$ व्यक्तायां वाचि (भुः अ) to render sensible. Many other synonymous equivalents of शची is the Vedas go to suggest the diffusion of the Divine consciousness, in matter or God in the Wakeful Phase. शची for instance, occurs synonymous with इन्द्राणी (सा० वे I 3³₁ Indrani signifies God who imparts form to matter, and is the cause of the existence of phenomenal appearances, and regulates with precision, order and uniformity, the physical movements of nature. Again शची is called प्रज्ञा or Conscious Phase of God. (Nig 3⁹) Further शची is name of कर्म and signifies the deliberates actions of a conscious Being that regulates the physical movements of the universe ब्रह्म प्रज्ञाकर्म कारयतीति । Moreover शचि is that Power of God, by which He imparteth form to matter. विश्वा रूपा भिचष्टे शचीभिः (यजु० ¹²/₆₆) In the very beginning of Manu we find the following account of creation :—

“ This (universe) was pervaded by darkness and was imperceptible, undistinguishable, inconceivable and unknowable (in a chaotic form) and was sunk, as it were, on

all sides, in profound sleep. On that appeared, the self-existent, Almighty bringing order out of chaos, with *round* form and *radial* Beauty (मनु I, 5-6). These words of Manu can not fail to strike the mind of the seeker after truth that 'evolution is the universal formula.' No, this adoption of parts is not in vain. Surely the edifice of nature was brought forth by the design of an *Architect*. This Architect is the Interior Reality of the Universe. The word Chitram (चित्रम्) in the Vedic Mantras exactly carries the same sense. The subject of this Mantra are the gorgeous wonders of the Material Universe. Who is not struck with the multiplicity of objects and appearances? Who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species together with the vast number of mineral compounds may truly be called infinite. But why confine ourselves to this earth alone? Who has counted the host of Heavens and the infinity of stars? The innumerable numbers of worlds yet made and still remaining to be made. "Whence has proceeded, the birth, growth and development of this grand universal sphere"—ब्रह्माण्ड. The votaries of science have a firm belief in the Omnipotence of atoms. They are "unanalyzable, undecomposable, simple monads, uncreated and eternal, in their existence, endowed (not by something else, but naturally, through necessity) with inconceivable motions."

In the vast *chaotic* operation of these atomic forces specific atoms, met through accident, united together and assumed a spherical form and the flowing orbs of enormous dimensions were formed. Our solar system was one of the spheres. Gradually the planets, which formed part of the *Sun*, became separate from the Sun. The Earth also became separate from the Sun in the same way. Such is the scientific atheism. All is uncertain and unreliable. Life is but an accidental spark, produced by the friction of mighty

wheels, the blind whirling motions of which constitutes the phenomena of the universe. There is no hope of Futurity, no consolation for oppressed virtue or disappointed justice hereafter. A natural result of this is that the worshipper of atoms (संभावम्) is dashed headlong into a sea of unrighteousness. Miserable though is this firm of Atheism yet still more, miserable are those who believe the origin of this universe from *Time* alone (कालम्). These philosophers do not think of the Inertia of matter and forget the Intelligent Ruler who designs the order of nature and regulates with great precision, the movement of every world in the whole circle of Nature (ब्रह्मचक्रम्).

(३) By what *vite*, do we contemplate, the internal reality सत्यः, who designeth order of nature क्रमणः and directs the Divine principles to flow into definite tendencies and be filled with the law of *co-operative sympathy* मदानां मंहिष्टः अन्धसः By U (उ) the second *vite* means दृढाचिदारुजेवसु, or God brooding over the interior designs of creation (चिद्वसुः)। and the Invisible realities of Nature (दृढाचिद्)। O God thou art the life of the universe, break asunder the ties of ignorance (आरुजे) Out of order comes order, out of chaos, chaos. Organized forces acting upon matter, will produce organized structures; a chaos of forces can only result in chaos. The definitely related forces—centripetal and centrifugal—give rise to *spheroidal* movement of suns, stars, satellites, comets, and planets, etc.

‘अग्निः पृथिवीस्थानः वायुर्वेन्द्रो वान्तरिक्षस्थानः, सूर्यो द्युस्थानो देवः’ Or to give further illustrations from the Nirukta of Yaska (Ni द्वै १/५). It is the internal slow motion, of particles that determines solids. It is the internal volubility of the particles that produces the visible fluids. It is the internal extreme mobility of particles, producing what is called the excursion of the molecules along freepaths, that produces the gaseous condition. It is also the interior and imperceptible speed of light that proves the existenc

of subtle and frictionless ether. Or to take a more familiar example still. It is the invisible and internal organization in the seeds, that gives each of them, the power of reproducing exactly its own kind and no other. Finally the human spermatozoid endowed with internal and invisible reality is capable of reproducing the similar animal organization. 'This is the law of Inherited Similitude.'

We have considered in the exposition of कथाशचिष्टया वृता, what determined the flow of the Divine elements of life, sensation, and intelligence into Mutual Harmony—the *Natural beauty*. Let us examine how the elements of God's intelligence arrange and dispose themselves into the perfect Design of the Universe. The student of गायत्री is, therefore, moved to believe in the mind-elevating and soul-consolating principle of the constitutional spontaneity of God. The word *Andhas* (अंधः) in the Mantras, reveals exactly the same sense.

{ According to Nirukta (i) अन्धः = अन् + धः Signifies the involuntary phase of the Human Spirit, commonly known as the slumbering condition, (ii) अंधः = भगः the source and fountain of inherent tendencies, called the principles of the Divine Power. (iii) अन्धः अन्नम् God Himself, the life, the sustenance and dormitory of the world. (iv) अन्धः is derived from अन्धे, to fold within himself or to become the embodiment of ideas and Principles. [अन्ध = दृषि उपधाते, उपसंहारे च ।

(मं) By what *vite* do we contemplate the supremely powerful being वृषा, folded within himself (शक्तिबंधकः), Himself an embodiment of all ideas and principles (प्रज्ञान धनः), Himself all harmony, (धर्ममेवः), who dispenses vital sustenance to man, His only sincere adorer and devoted admirer? By M (म्) the third *vite* means 'कया आभर' or God loving in Himself All Delight. As in sound slumber, the circulation of the blood, the respiratory functions and the co-operative processes are all carried out with greater regularity, precision and naturalness only by virtue of the

mere contact of the Human Soul with the body (भरणात्), requiring neither volition, nor design (हरणात्), but the mere spontaneous activity of the soul ; so in the slumbering phase, God is viewed as exercising Omnipotence, Omniscience and Omniscience with the greatest regularity, precision and perfection without the exercise of strained will or brain-elaborated designs, but by the spontaneous working of the eternal self-intelligent principles and ideas, whose embodiment He is. From this belief in the spontaneous activity of the Divine Mind, there flows a soul consolation : त्वं स्तोतृभ्यः प्रमन्दसे This belief, instead of generating *fatalism* or the evils of predetermination creates a strong faith in the inherent wisdom of the self-intelligent principles embodied and condensed so to speak in God-head.

Let us finish the subject of the structural exposition of Om in the words of the मांडूक्योपनिषद्.

(1) Om is the most estimable name of the Universal Spirit. The modes of existence, *vite* of this spirit, being truly represented by Mantras or the single letters A-U-M (अउम्) of which this Monosyllable is made up.

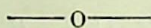
(2) A (अ) the first Matra, means the Wakeful Phase or God diffused in external nature ; For अ means that which is diffused throughout, and is known in the first step. He who realises the *vite* becomes gratified to the full measure of his desire and has taken the first step.


(3) U (उ) the second Matra, means the Dreaming Phase or God living in interior design ; for उ means that which designs or does both, *i.e.*, designs and executes. He who realises this *vite* attracts wisdom towards himself and becomes harmonized. Never it is in his family born an individual, who can ignore the knowledge of Divinity.

(4) M (म्) the third Matra, means the Slumbering Phase or God viewed in Himself ; for म् means that which measures all, or is the resort of all. He who realises this *vite*

measures out the whole knowledge of the Universe and retires in to Him.

(5) The fourth is no Matra or *vite*, for it represents the unknowable, the absolute or the unconditional, without a trace of the relative or the conditional world about Him. He who realizes, the True Atma *Omkara* passes from self into the Ruler of self, the universal spirit, *i.e.*, obtains Moksha or Salvation.



The Hindus begin their books with Om, the word of creation, as we begin them with "In the name of God." The figure of the word *Om* is . This figure does not consist of letters; it is simply an image invented to represent this word, which people use, believing that it will bring them a blessing, and meaning thereby a confession of the unity of God. Similar to this is the manner in which the Jews write the name of God, *viz*, by three Hebrew *I'ods*. In the Thora the word is written Y H V H and pronounced *Adonai*; sometimes they also say *Yah*. The word *Adonai*, which they pronounce, is not expressed in writing.

Alberuni.

Bhagavad Gita

OR

The Lord's Song.

Eighth Discourse.

Arjuna said :

1

What is that Brahman, Best of Men ?
Self-knowledge what, what Action is ?
What knowledge of the Elements ?
And Knowledge of the Shining Ones ?

2

What is the Sacrifice, and how
To do it in this body, say ?
And how at time of going forth.
Art Thou by poised Sages known ?

The Blessed Lord said :

3

The Deathless One is Brahman call'd,
Self-knowledge is His Nature true,
While that which causes birth of things,
Is Action nam'd, O Bharat's son.

4

All form is subject to decay,
Energy's centre is Supreme,
Myself am I the Sacrifice,
Thus know thou this, O best of men.

5

And he, who, casting off the frame,
Thinking upon Me, goeth forth,
He enters into Mine essence,
There is no doubt of that at all.

6

Whoever, at the end of life,
Thinking on any Being, dies,
To that alone he goeth forth.
Conform'd to that, O Kunti's son.

7

Therefore, at all times, on Me think,
And fearlessly engage in fight,
With mind and reason on Me set,
And thou shalt surely come to Me.

8

With mind not wand'ring after aught,
By constant practice harmonised,
And ever meditating, Parth,
One surely finds the Soul Supreme.

9

The man who keeps in mind that One,
Ancient, Eternal, Overlord,
Minuter than the minutest,
Refulgent as the Sun beyond.

10

He, at the time of going forth,
With mind unshaken and devout,
By Yogic power holding breath,
Most surely goes to Soul Divine.

11

Which Veda-knowers Deathless call,
Which enter passion-free and pois'd,
On which is Brahmacharya based,
That Path to thee I will declare.

12

The gates of Sense all firmly closed,
And Mind confined within the Heart,
With life-breath resting in the Head,
In Yogic concentration pois'd,

13

Reciting one-syllabled "Aum,"
With thoughts upon Me centred all,
Who goeth forth, aband'ning frame,
He sure attains to Highest Path.

14

Whoever thinks on Me alone,
And not on others, Prisha's son,
He reaches Me without effort,
That ever harmonised one.

15

Having once come to Me, forsooth,
These Great ones are not born again,
They don't visit this Pain's abode,
But reach the state of perfect calm.

16

All spheres, including Brahma's world,
Are subject to the Cyclic Law,
But he, who once cometh to Me,

Knows no rebirth, O Kunti's son.

17

People, who know that Brahma's day
 Extends a thousand ages long,
 That Brahma's night is same in length,
 Reckon the day and night aright.

18

At dawning of the Cosmic day,
 All Chaos into Cosmos turns,
 But when the night occurs again,
 The Chaos comes about with it.

19

And, multitudes of beings, Parth,
 Go forth, repeatedly, fore'er,
 Assuming shape at dawn of day,
 Dissolving at approach of night.

20

But 'neath this ever-changing state,
 Abides the One, Eternal call'd,
 Which, when the other forms decay,
 Remains unchanged for evermore.

21

This is th' Eternal, Deathless One,
 This also is the Goal Supreme,
 Attaining which, they don't return,
 That's the Supreme Abode of Mine.

22

And He, the Highest Being, Parth,
 May, by devotion, be attained ;
 In whom all beings sure abide,
 By whom pervaded is this all.

23

The times, when Yogis going forth,
Return to earth and don't return,
I now declare to thee at length,
O noble Prince of Bharat's line.

24

Fire, light, day-time, the bright fortnight,
The six months of the Northern Path,
Then going forth, O Pritha's son,
They surely gain the Goal Supreme.

25

The smoke, night-time, the dark fortnight,
The six months of the Southern Path,
Then, *Yogin*, going forth, attains
The Moonlit sphere, and here returns.

26

This Path of brightness and of dark
Is sure this world's eternal track,
Who go by bright do not return,
Who go by dark come back again.

27

Knowing these paths, O Pritha's son,
The *Yogin* feels nowise perplex'd,
Therefore, at all times, be thou firm
In paths of Yog, O Arjuna.

28

Whate'er reward the Ved ascribes
To Sacrifice, Penance and Gift,
Passing all this by knowledge true,
The *Yogin* gains the Home Beyond.

Here Ends the Fifth Discourse

Entitled

The Communion with the Supreme.

The Tragic in the Uttararamacharita.

(By Professor V. V. Sovani, M. A.)

ऐको रसः करुण एव निमित्तमेदाद्
भिन्नः पृथक् पृथगिवाश्रयते विवर्तान् ।
आवर्तबुद्बुदतरंगमयान् विकारान्
अम्भो यथा सलिलमेव तु तत्समस्तम् ॥

[उत्तररामचरित Act III., penult. stanza]

———“Pathos is the one ruling mood of life : varying by virtue of changing factors, it seems to undergo distinct and distinct modifications, as does water in the state of whirlpools, bubbles, and eddies, without losing its own identity in those states.”

The noble story of Rama has endeared itself to us by the tender appeal it has made to our finer feelings. The story has been sung by the lofty Muse of Valmiki, the premier poet of India, making us weep for the sorrows of Rama and Sita more bitterly than for our own. The latter part of Rama's life as related therein is particularly very pathetic, and the noble poet Bhavabhuti, who had more of the vein for the tragic in him, found it a congenial theme for the play of his lyrical genius

We have reasons to believe that Bhavabhuti long suffered from the disparaging criticism of the literary world of his times, who could not discover in him that genius, which was to make him, for the posterity, a bard of undying fame. How very mortifying it is to find oneself in an uncongenial atmosphere where one is consigned to obscurity and distinct disfavour by the learned

public, because of its inability to sympathise with a genius far in advance of the times! Very good reasons he had to address his audience through the Sutradhara :

ये नाम केचिदिह न : प्रथयन्त्यवज्ञाम्
जानन्ति ते किमपि तान् प्रति नैष यत्नः ।
उत्पश्यतेऽस्ति मम कोऽपि समानधर्मा
कालो ह्ययं निरवधिर्विपुला च पृथ्वी ॥

“ Those who hurl defiance at us, are men of colossal erudition : this attempt is not meant for such. There may be born in the future a man of a like turn of mind and, may be, he exists at this very moment ; for, infinite is the time and extensive is the world ” [*Maloti-madhava* Act I. 6] This protest was made in a truly prophetic spirit. Posterity has given him his due. The famous poet-critic Govardhana has thus paid a tribute in glowing terms to the poet's extraordinary powers in developing the pathetic :

भवभूतेः संबंधाद्भूधरभूरेव भारती भाति ।
एतत्कृतकारुण्ये किमन्यथा रोदिति ग्रात्रा ॥

“ Owing to her relationship with Bhavabhuti, the Muse appears to be a veritable daughter of a rocky mountain. Else how does her wailing make a stone (*i.e.*, a stony heart) shed tears.” Quite So. Stony hearts have wept bitterly during the performance of the third act of the Uttararamacharita.

Whence did this great faculty for the development of pathos originate? We cannot tell. Perhaps from the tragedy of his own life. Bhavabhuti appears to be very keenly sensitive, and appears to have taken deeply to heart the unfavourable reception of his first play the Mahaviracharita, which has consequently come down to us in the fragmentary state. Therefore it seems that he

made a protest in the Prelude to the Malatimadhava. It appears that those, who make out that Bhavabhuti had a too high opinion about himself, are probably on the wrong scent.

The play that we are considering is pre-eminently pathetic. Although the end is happy, there is such a strong undercurrent of the tragic throughout the plot, that it makes its presence felt in scenes quite different in nature, and is very overwhelming in its own proper place. It excels a tragedy in its appeal to the deep recesses of the human heart. Therefore it must be called an emotional play of the highest order. The play is such a perfect work of art that each and every part of it contributes to the development of the ruling sentiment of pathos.

The pathetic note of the play is struck at the very beginning—in the benedictory stanza itself, where the Muse is adored as the portion of self, *knowing no death*. Death and destruction, making ravages among the creatures, not excepting creatures of physical and moral beauty, are the fit source of pathos. In singling out the Muse as the immortal portion of our self, has not the poet pre-eminently brought forward the sad fact that everything else belonging to us is perishable, and thus very skilfully sounded the tragic note ?

We have often noted that approaching calamities cast their shadows on the human heart and also on the external world so as to warn us of their coming. This is exactly what it should be. Calamities are the issues of certain forces in nature, and if we are of divine origin we should feel them beforehand. That we do not feel them clearly but only vaguely is due to the fact that we

have a thick coating of the sheaths of our past *Karma*, obstructing our mental vision, according to the oriental view of things. The result of this dim foresight is that some expressions drop from our lips, which vaguely point to the impending catastrophe, although they admit of a different construction at the same time. This phenomenon has been observed by many and Bhavabhuti, being a great student of Nature, has shown great skill in putting some observations of that sort in the mouth of his hero Rama. Rama is consoling Sita, dejected at the departure of her father, who had stayed with them for a time to share their joy on the occasion of the Coronation. While consoling her, Rama says that such occasions are really extremely painful and it is these occasions that lead a wise man to renounce the world and betake himself to the forest. Nay, while enjoying the sight of the picture-gallery representing their past experiences, the imagination of Rama and Sita was so excited that they fancied that separation had already approached.

No doubt, the calamity had really approached, and further it had previously paved its way for its operation without the slightest obstruction. The elderly people, guiding the scions of the Raghu race, were already away from the scene of the tragedy, having been invited to attend the Yajna of Rishyasringa, Rama's brother-in-law. Being anxious to keep the people attached to the newly installed young sovereign, they sent a word of advice to Rama, asking him to please the people with all his heart, that he might win glory. Rama, while enthusiastically accepting this piece of advice, expressed his readiness to sacrifice love, compassion, happiness, and *even Sita*, that he might win the hearts of his subjects, little thinking that he would be so soon called upon to make good his

word. Even the pregnant longing of the victim of tragedy was unconsciously shaped by the impending catastrophe. How terribly did Rama's promise to satisfy that longing come to be true through the agency of that impending evil!

Now the tragic element actually made its appearance on the scene. As we learn from the prelude some scandal about the queen had been circulating among the people, consequent upon her forced stay at the demon's house in Lanka. Many could not believe in the fire-ordeal through which she passed at Lanka to convince the spectators of her purity and fidelity. The spy Durmukha, employed by Rama to ascertain the true feelings of his subjects towards himself at last communicated that terrible tidings to his master with the greatest reluctance. The tender husband felt an electric shock, and fell into a swoon. On recovering consciousness, he at once ordered Laksmana to take Sita to the forest and leave her there, although about to be delivered of a child, as a prey to hungry wild beasts, thinking that thereby he only followed the dictates of duty towards his subjects. He did not charge the people with any wicked motive in helping to spread the scandal, which had its origin in adverse luck according to his judgment. Feeling unable to pronounce the sentence of exile in person, he took a last farewell of his loving and innocent wife with a heavy heart, feeling acutely for the unmerited sentence, and hastened away from the tragic scene to attend to the urgent grievances of his saintly subjects on the Jumna.

Thus did tragedy cast a deep gloom all round within such a small space of time. Sita, who was too weak to bear the shock, threw herself into the Ganges, was

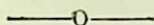
delivered of twins in the nether regions, and sustained her life somehow, being importuned by her mother and also her mother-in-law to take care of the babies that they might continue Rama's lineage. Rama, on the other hand, lost all interest in life, but continued to live to perform his regal duties, occasionally disburdening his heart of the overwhelming grief by giving free vent to it on his visit to the places, where he had passed the happiest moments of his conjugal life. To bring peace to his mind he began the Asvamedha, keeping the golden image of Sita by his side during the performance of the ceremony. Lastly Janaka began mortifying penances.

Whom shall we hold responsible for this dire tragedy? Indeed, every one must have felt deeply for this exile of Sita, and we have no reason to exonerate the people themselves, who had lent their ear to the scandal. Nay, all of them must have blamed Rama for his ill-advised conduct. Even the mother of Rama resented Rama's conduct as keenly as Janaka, and, instead of returning to the capital, repaired to the hermitage of Valmiki to pass her days there. How did Rama hope to justify his conduct to all of them? We find his sole justification was *लोकस्य आराधनम्*. Does that mean *the humouring of the people* at the sacrifice of one's moral judgment? That could not be the interpretation of Rama, who understood it to be the vow of the virtuous, because his father did not please the people in that sense, although Rama said his father had sacrificed his son and even his life to please the people, which example he meant to follow in the present case. Does it not mean then the satisfying of the ideal set down by the people as regards the course of conduct? It is not enough that we practise virtue, but

it is further necessary that it should be deemed *as such*. No doubt we should act according to the dictates of conscience, not caring a bit for popular judgment. But this precept does not absolve the acknowledged leaders of mankind from the obligation to perform their duty towards mankind. Rama thought that the queen's chastity ought to stand above suspicion, and now that it was called into question, he must at once exile the queen; otherwise the people would become loose in their morals and would connive at moral lapses, citing his own example. However to heighten the tragic effect Rama is represented as wanting in cool judgment in that he shows no consideration for the safety of Sita. Hence it is that he comes in for a gentle rebuke from Sita, who rightly claimed protection at his hands even in exile in common with other subjects [Raghuvansa, XIV. 67]. We must, however, remember that the hero of a story must not cease to be human, if he is to be sincerely sympathised with by us. Perfect characters hardly excite our sympathy. Had Rama acted with an extremely cool judgment, he would have hardly appeared human, and could not have possibly wept at all. But then, the tragedy also would have partly lost its sting. How should the tragedy then purify our emotions, if it were not to excite our emotions of pity and terror?

What lesson has tragedy to teach us? No doubt, it teaches us to bear our lesser woes more patiently, as suggested by Aristotle. But, it further teaches us to be less arrogant in our prosperity. It reveals to us the pathos of our life-history. Bhagawan Patanjali thus emphasises it in his Yogasutra, II.15, परिणामतापसंस्कारदुःखे-
 गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः "Everything is essentially painful to a wise man owing to the painful conse-

quences, painful impressions, and tormenting fervour it produces, and also owing to the conflicting tendencies of the material constituents (सत्त्व, रजस्, and तमस्).” This philosophical view of life, which lead Gautama Buddha to fly from the world of pleasure and to seek enlightenment, has been very beautifully expressed by the great poet Bhavabhuti in the stanza, which forms the motto of this paper.



Daughter of sacrifice ! Fair child of earth !
 Glory of Janaka's exalted race !
 The loved of sages and their sainted dames !
 Casket of Rāma's being ! cheering light
 Of the dark forest-dwelling ! utterer
 Of tender eloquence ! Alas ! what cause
 Has rendered destiny thy ruthless foe ?
 All thy good deeds, distorted, turn to ill ;
 All thy munificence awards thee shame ;
 And whilst thou art about to give the world
 A worthy lord, that world, ingrate, condemns
 Thee to a widowed solitary home.
 Durmukha, go, bid Lakshmana attend
 To lead the queen to exile.

The Uttra Rama Charita



Shipbuilding and Shipping

IN

Ancient India.

(By the Hon'ble Babu Balkrishana Sahai.)

THE gates of the stupendous edifice of Sanskrit erudition having, for reasons which need not be discussed here, practically closed against us, we were naturally thrown into the dark abyss of ignorance and oblivion and for long did not know what was going on all round us. The little openings that from time to time promised to bring in some light, as the result of the efforts of some of our own people, produced but little effect on us. Be it said to our discredit and shame that the results of these spasmodic efforts also have vanished. Some are inclined to think that there is nothing in the dead language Sanskrit. It only contains bosh and moonshine. If this sort of indifference to Sanskrit had continued, some very important works that are yet in manuscript form would never have seen the light. Thanks, however to occidental efforts, our sleep has terminated, our eyes opened and we have been roused to a sense of duty. We have been taught to make researches and to fathom our own deep treasures. The Westerns themselves took up the work and paved the way. Some of our men have taken up the work in right earnest and the day will dawn when the vast knowledge of the ancient Indians will shine in full lustre and amply justify the proud claim of sage Manu

एतद्देश प्रसूतस्य सका शदग्रजन्मनः

स्वं स्वं चरित्रं शिच्चेन्न पृथिव्यां सर्व मानवाः ।

“ From a Brahman, born in that country let all men

on earth learn their several usages.”

It was once thought that the ancient Indians had no maritime commerce or naval activity and when Rishi Dayananda said and wrote that the Vedas contained instructions in regard to the building of ships, balloons and such like things, many people laughed and at least one even charged him with "forgery." The accuser never paused to think before instituting the charge that every thing exists in the universe either in Revelation or in what is another name of the same work by the same author—Nature. The twin sisters Revelation and Nature can be known only when studied and observed. So as long as the revealed knowledge or the Scientific doctrine is true, there can be no forgery. It is only a question of when I discover.

Apart from the Vedas—which according to Swami Dayananda are the repository of all knowledge wherein even according to the occidentals, Bhujjya and Ingra, Varuna and Vashishtha are described as knowing ship-building—there are other Sanskrit works which treat of ship-building. One of them is *Yakti Kalpataru* which exists in manuscript form. The work can be seen in the Calcutta Sanskrit College Library. Dr. Rajendra Lal Mitra when noticing the work remarks :—*Yuktikalpataru* is a compilation by Bhoja Narapati. It treats of jewels, swords, horses, elephants, ornaments, flags, umbrellas, seats, ministers, SHIPS, etc., and frequently quotes from an author of the name of Bhoja, meaning probably Bhoja Raja of Dhara." "This work," says Babu Radhakumud Mukherji, M.A., in his book named "Indian Shipping," "is something like a treatise on the art of shipbuilding in Ancient India, setting forth many interesting details about the various sizes and kinds of ships, the material, out of which they were built and the like."

The poor accuser was quite innocent of any knowledge of the work named *Vriksha Anuvak* or the Science of

Plant Life (Botany) which classes wood into four different kinds :—

लघु यत् कोमलं काष्ठं सुघटं ब्रह्म जाति तत्
 दृढाङ्गं लघुयत्काष्ठमघटं क्षत्र जाति तत् ।
 कोमलं गुरु यत्काष्ठं वैश्य जाति तदुच्यते
 दृढाङ्गं गुरु यत्काष्ठं शूद्र जाति तदुच्यते ।
 लक्षणादय योगेन द्विजातिः काष्ठ संग्रहः ।

The above means that the light and soft wood, that can be easily joined with other kinds of wood is called Brahmana ; the hard and light which cannot be joined with another class is called Kshatriya ; the soft and heavy is called Vaishya class ; the hard and heavy is classified as Shudra. By uniting two classes of wood we obtain wood which is of Dvijati class.

Read the *Yuktikalpataru* (which should be soon published with English and Vernacular translations and should be prescribed as a text book for our Gurukulas and colleges) and you will be convinced that the ancient Aryas knew how to make ships both ordinary and special. The special ships were sea-going.

मन्थरा परतो यास्तु तासामे वाम्बुधौगतिः ।

These again were divided into two classes दीर्घा (long) and उन्नता (high) :—

दीर्घा चै वन्नता चेति विशेषे द्विविधा भिदा ।

The size and dimention, etc., are all discussed in the book, with instructions as to how to furnish and decorate the ships to make them comfortable. The ancient ship-builders knew all about the mechanical contrivances necessary for making the ships serviceable for various purposes. They built many kinds of ships :—(1) *Sarvamandir*, i.e., those full of cabins to be used for carrying royal treasures, horses and women.

राज्ञां कोपाश्व नारीणां यानमत्र प्रशस्यते ।

(2) The *Madhyamandira*, i.e., those having cabins in the middle—these were for the rainy season and for pleasure trips—and (3) *Agramandira*, i.e., those having cabins in the prows. These were for long voyages and naval wars :—

चिर प्रवास यात्रायां रणे काले घनात्यये ।

This shows that not only did the ancient Indians know shipbuildings but they also knew the art of naval warfare.

There is another valuable work worth noticing and studying. It is the “*Arthashastra*” and yet another called *Bodhi sattva vadana Kalpalata*. The former shows that there were officers called नावध्यक्ष or Superintendents of ships ; there was a Board of Admiralty, one out of the six Boards which constituted the war office of the famous King Chandra Gupta (about 3 centuries B. C.) There were many sorts of port taxes levied from one *māshā* upwards. Besides levying taxes the Superintendent had to relieve ships arriving at his port in danger or damaged through weather or the tempest. He was further authorised to exempt from toll any ship in which the merchandise had been damaged by water, or reduce the duty or even make up the loss if the vessel belonged to the State and if the loss was due to defects in the State vessel. The book further shows what steps were taken to secure safe crossing and to prevent traitors or enemies escaping and also how merchants were helped by ancient kings when they sustained losses by attacks from pirates or otherwise. The other book refers to sea-borne commerce and naval activity during the reign of King Asoka.

Unfortunately we have lost our histories or it may be that rightly or wrongly some of our ancestors did not care much for name and fame, still we have in India sculptures and paintings to show that ship-building was known to them. In the temple of Jagannatha at Puri in

Orissa may be seen among the sculptures a royal barge, on that part of the temple which is said to have been once a portion of the Black Pagoda of Kanarak. Says Babu Radha Kumud Mookherji :—"The sculpture shows in splendid relief a stately barge propelled by lusty oarsmen with all their might, and one almost hears the very splash of their oars ; the water through which it cuts its way is thrown into ripples and waves indicated by a few simple and yet masterly touches ; and the entire scene is one of dash and hurry indicative of the desperate speed of a flight or escape from danger. The beauty of the cabin and the simplicity of its design are particularly noticeable ; the locking-seat within is quite an innovation, probably meant to be effective against sea-sickness, while an equally ingenious idea is that of the rope or chain which hangs from the top and is grasped by the hand by the master of the vessel to steady himself on the rolling waters." * * * * The interpretation put upon it by one of the many priests of whom I enquired, and which seems most likely, being suggested by the surrounding sculptures was that the scene represented. Sri Krishna being secretly and hurriedly carried away beyond the destructive reach of King Kansa."

The structure of the vessel shows that it is of *Madhyrmandira* type of the *Yuktikalpataru*.

Close to Puri town and within the district, in Bhuvaneshwara there is a temple named *Vaital deul*. Mr. Mookherji suggests that it is so called because its roof has a peculiar shape looking like a ship overturned. The word *Vaital* means a ship and *deul* is for Sanskrit *deva* temple.

Go to Ajanta and there you will find paintings of a sea-going vessel and a pleasure boat. You will further

find there a very great historical painting. Here I have to carry my readers to Pali works *Mahavamsa* and *Raja Valliya*, where they will read the history of Raja Vijaya. King *Sinha Vahu* of Bengal banished Prince Vijaya with his followers numbering about 700 for their oppressive and atrocious treatment of his subjects. They were packed in a ship and sent away. Their wives and children were placed in two separate ships and despatched. What a grand deportation ! Vijaya left his home and landed in Ceylon. This was about 543 B. C. With his large number of followers Vijaya succeeded in vanquishing the demons inhabiting the country and installed himself as a king and gave the island the name of Sinhala after the name of his dynasty. There at Ajanta there is a beautiful painting of the scene of Vijaya's landing in Ceylon with his army and fleet as also of his installation.

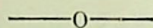
The above-named Pali works moreover describe how Vijaya's bride was brought over to Ceylon in a big ship carrying about 800 passengers. Vijaya left no issue. His nephew is described as having embarked from Sagal and gone to Ceylon to ascend the throne. Another sea-voyage is said to have been undertaken by a princess who was afterwards married to Vijaya's nephew. This ship is said to have started from Morapura on the Ganges and reached Ceylon in 12 days. So read the Pali books, the Jatakas, and you will find lots and lots of ships mentioned and sea-voyages described.

Besides these we have some very important numismatic evidence relating to sea-voyages. Some Andhra coins have been found on the East Coast belonging to the 2nd or 3rd Century A. D. On these is found the device of a two-masked ship. Alexander Rea in his "*South India Buddhist Antiquities*" refers to three ship-coins of the Andhras. They are of lead. One shows a ship with bow

to the right, pointing in vertical section at each end with a round ball on the point of the stem. Similarly ships are shown on the others with some difference in their shape and position. Again the Puranas, are full of stories of merchants going abroad on ships for trade, and these merchants had commercial intercourse with many foreign countries, Babylon, Rome, China, Arabia, etc.

So a mere perusal of our own books as well as those of the Chinese will abundantly show that the ancient Indians had their own sea-going ships but we their descendants having received a little literary education in the schools and colleges think that our ancestors were fools and knew nothing.

Will India realise its responsibilities and utilizing the opportunities which now offer themselves regain the magnificent heights from which it has fallen ?



That in the time of the Vedas and for sometime afterwards, the Hindus were familiar with ships adapted for sea voyages, is a fact which is now no longer doubted. The frequent mention, in ancient Sanskrit literature, of pearls, which could not have been procured without the aid of boats that could have the ocean wave is sufficient evidence on the subject. But others are not wanting. Allusions to the ocean and to ships are numerous even in the Sanhita of the Rig Veda ".....
Do thou (Agni), whose countenance is turned to all sides, send off our adversaries, as if in a ship to the opposite shore,".....
"Do thou convey us in a ship across the sea for our welfare."

(Rajindra Lal Mitra).

A Sober Account of the "J. K. Cult."

(By *Brahmachari F. T. Brooks*)

[The author of this sketch is by no means hostile. He may at best be described as somewhat un-entimental, having seen a good many sincere undertakings frustrated through what seems to him a lack of discrimination. He is earnestly desirous of seeing real good done to this suffering world, no matter by whom and in whose name.]

POSTULATES: Mr. L. and Mrs. B. are "clair-voyant" and can pursue investigations by this means to their entire satisfaction. The comparative reliability of what they see remains of course a matter of opinion.

Amongst other things, they see the world governed, behind the veil, by an organised Hierarchy of Sages, one of whom is the 'Bodhisattva', or 'Jagadguru', or 'Christ', who incarnates whenever the world is in need of a new religious dispensation. This 'incarnation' would seem often to consist in the taking possession, for a few years of active worldly work, of a body surrendered to him by a willing disciple.

I.

In the spring and summer of 1909, several children assemble round Mr. L. at Adyar. They bathe and play with him and others in the surf and on the beach. Among these are J. Krishnamurti and little Nityananda,¹ the second and third sons of Mr. G. Naranaiya, a retired Tahsildar, appointed by Mrs. B. to various functions at Adyar. Mr. L. takes no special notice² of these two particular boys, but befriends them among the rest.

II.

A few months later, J. K. and N. have drifted into greater intimacy with Mr. L., who bethinks himself of

1. Only a year or two younger, but much smaller in stature than his slim brother.

2. At least he *seems* to take no special interest. And it is well known that he is no dissembler in such matters. He conceals neither sympathies nor antipathies, and his very best friends give him no credit for social tact.

"looking up" their past lives. He is startled at what he finds in J. K.'s case. He sees a past of remarkable unselfishness and service stretching back as far as his *âkâshic* eye can reach, and several incidents reveal to him the promise of very great things in the near future. He begins teaching the boy, who proves extremely reasonable, though a bit 'slow' at mere lessons, but responds admirably where spiritual and psychic matters are concerned. This occult tuition is in full swing at Adyar when the T. S. Convention meets at Benares at Xmas, 1909.

III

Thus in January 1910, while all is quiet at Adyar, J. K. undergoes a process of mystic Initiation. During several days, his body lies in a state of trance, while his consciousness is raised to higher planes, and merged in atonement with the Good of all.

Preparatory to this, during a series of nights, he has had visions of his Master, who has given him the carefully worded instructions published under the title, "*At the Feet of the Master.*" Of these he merely claims to be the scribe (with at most a little formal assistance from Mr. L.)—not the author.

IV.

Mrs. B. who has been kept informed by enthusiastic letters from Mr L., returns to Adyar and joins Mr. L. in carefully investigating the boy's past lives.¹ Mrs. B. usually exercises this gift only when in contact with Mr. L. But *one* life—the tenth, in which the whole Hierarchy appears—is said to have been seen and recorded by Mrs. B. alone. The somewhat theatrical character of that particular life may be noted.

Mrs. B. and Mr. L. now find themselves commissioned by the Cosmic Hierarchy to keep watch and ward over J. K. and his inseparable companion of many lives, Nityananda.

1. See 'Lives of Alcyone,' in the *Theosophist*, 1910-1911. 'Alcyone' is merely a label-name for the soul now incarnate as J. K.—nothing mysterious.

They are to train the body of the Chosen One for the Great Task that awaits it. A mission fraught with difficulties not a few : for the boys' father is an irascible man, with peculiarities of temperament which make his former acquaintances somewhat sceptical as to the possibility of the boy's high spiritual status—a struggle, evidently, between the modern influence of Darwin and subconscious reminiscences of the hoary myth of Prahlada. This modern St. Joseph proves fractious at times, especially when influenced by orthodox relations of the well-known South Indian type. On the other hand, the idea of his son's elevation to a giddy pinnacle is not without its appeal—it is not given to all to be the father of a Bodhisattva's body. Finally, after many fluctuations, he consents to make over the two boys to Mrs B.'s *exclusive* guardianship. Under no pretext are they to be left in anyone else's charge.

V.

Meanwhile, rumours about the Boy are more or less systematically leaking out, and many a Theosophist is given to understand that he is intended to play in the near future a part similar to that played by the disciple Jesus in Mrs. B.'s account of the Christ Incarnation.¹ Mrs. B. occasionally reminds people that she has actually said nothing of the sort. Neither has denied it. When pressed, she has been known to say that as many as six different vehicles are being prepared. But she evidently intends to spare no effort to make her particular charge win the race for the Vase-of-Electionship this time. In her lectures, since 1908 or thereabouts, she has been more and more freely speaking of the impending return of the Great Lord Maitreya, the Bodhisattva, the Jagadguru, the Christ,² and drawing attention to the coincidence of expectation in many quarters, both East and West.

VI.

The Convention reassembles at Adyar in December 1910. Mrs. B. begins her Presidential Report with a sensa-

1. See *Isoteric Christianity*.

2. See *The Christ*, 1906. Digitized by S3 Foundation USA

tional reference to J. K.'s Initiation at the beginning of the year. In her concluding lecture, she already "hears the rumbling of the chariot-wheels of the Expected One rousing echoes in dim Himalayan gorges,"...or words very much to that effect.

J. K., poor boy, becomes a pageant figure-head. He is the central figure in processions. He has a body-guard with purple scarves, and can scarcely move without an escort.

Mr. Arundale—and other chips of seasoned timber—catch fire, and vow their lives to the service of the future Saviour's *vârma*. It is rumoured that the Mighty Presence already overshadows the Boy at times. Small blame to those who worship his feet when they get a chance.

VII.

Soon after, Mrs B.—with a large party, including Mr. L. and the boys, and a number of European Theosophists—leaves, first for Burma, then for England, after a stay at Benares. Mr. Blech, the sympathetic Secretary of the T. S. in France, reports, with a shade of anxiety, an incident which he witnessed at Benares at this time. A difference between a student and a professor of the College is reported to Mr. Arundale, the Principal, who decides in favour of the professor. The student immediately declares that what was wrong for him before is right. On being asked "why?" he answers, "Because *you say so*, Sir."

As may well be expected, a strong subsidiary vortex developes round Mr. Arundale in Benares while Mrs. B. and her charges are abroad. Lifelong vows are rashly taken, and the "*Order of the Rising Sun*" is ushered into birth without Mrs. B.'s sanction.

On her return Mrs. B. apparently afraid of excessive enthusiasms when not controlled by her, disavows this attempt, but is ultimately induced to reorganise it under a new and perhaps less provocative title, when it becomes the "*Order of the Star in the East*"—"O. S. E." for short.

This has for object to "prepare the way for the Coming of the Expected One," *i.e.*, to canvas sentimental opinion in His favour all the world over. But the *official* object is to unite together all who are willing to believe in the near coming of a Great Teacher in the broadest sense of the term—without any particulars—and to prepare the world to receive Him by cultivating, and encouraging the spread of, Devotion, Steadfastness, Gentleness, and Reverence for *true*¹ Greatness, in whomsoever shown. There is of course an 'inner circle' in which belief in J. K. as destined *vâhana* of the coming Teacher is probably expected, since this inner degree is only entered by personal invitation "conveyed by the Chief," and a well-behaved ward cannot but consult his guardians in the matter.

VIII.

We now come to the Benares Convention of December, 1911. The O. S. E. is strenuously advertised, and creates a *furor*. Several hundreds apply to join. It is casually proposed that the new members shall receive a sort of personal flying investiture at the hands of the Chief (J. K.) who is present—a unique opportunity for many. The T. S. Hall is packed. The members file in order past J. K., each handing over his certificate, and receiving it back from him—a very simple ceremony. As may well be expected, in an assembly where most are Hindus, after a few have filed past somebody prostrates himself. This would have happened, under similar circumstances, in the presence of any person looked upon with respect. Once begun, others, who might not have done so spontaneously, are bound to follow suit and perform some sort of obeisance—a matter of instinct in a meeting of that sort, where any demur would be construed as a sign of unweening pride or lack of manners. J. K., by the way, acquits himself well, smilingly extricating his feet from too close embraces, his face and bearing quite free from 'superior airs.'

1. See, further, the full statement of obj-cts, and our Remark thereon.

It goes without saying that the imagination of a few already enthusiastic believers is profoundly affected. Some see visions around the Boy—or in him—God knows. Several, previously admitted having no certificates to hand to him, remove their badges, or what not, for him to handle and return to them. They file past too, prostrating themselves with real fervour, convinced of the uniqueness of the occasion—the starting point, for them, of a new religious Era in History. Last of all, little Nityananda falls at the feet of his brother, and applause breaks forth. Thus did it happen.

This episode, with the assistance of mysterious hints from Mr. L. and others, soon develops into the apocalyptic pentecostal Holy-Grail-Event described in various Theosophical journals, and in the *Herald of the Star*.¹ But some who were present, and quite sympathetically inclined, too, felt nothing beyond what they might have felt at any meeting in which a good deal of earnest devotion had been poured out. A distinct sense of exhilaration was perceptible at the end.

IX.

Since then the Cult has spread. Mrs. B.'s avowed support has caused almost all Theosophical workers to become more devoted to this concrete emotional propaganda than to Theosophy and its permanent—but perhaps all too abstractly formulated—Ideals. She has a compact body of able men and women—the “E. S.”—pledged to her as their *Guru*, bound to forward all her plans for the helping of the world, one of whose chief duties is to control the destinies of the T. S. as far as in their power lies. The groups of fervid devotees, in the centres of the Movement, cannot but feel that they are very much “in it,” and take scant trouble to prevent ‘mere cold Theosophists’ from feeling quite as much “out of it.” In short, the fulcrum of the whole Theosophical Movement is being rapidly shifted. Mrs. B. may publicly protest that the

I. A small Quarterly Magazine, “edited by J. Krishnamurti.” May be obtained from the Theosophical Publishing Society, Benares. Re. 1 per annum.
 from the Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Society welcomes all who believe in Universal Brotherhood. Officially this may be so. But there is a welcome which consists in welcoming you, and there is a welcome which consists in telling you that you are welcome...if you care to consider yourself so. The lodges and they that manage them are of course free to throw their whole living sympathy on the side of their revered *Guru* and her personal predilections, while listening complacently to the broad pronouncements of Mrs. A. B. as president of a World-Wide Society duly registered, a few years back, as a Public Body with declared non-sectarian objects.

The only official member of the whole Society who seems hitherto to have done his duty by drawing attention to this very peculiar state of affairs is Mr. Bhagavan Das, General Secretary of the T. S. in India. He has produced two numbers of the Sectional Magazine (*Theosophy in India*) surpassing in interest all that has ever been published in that centre before. To these¹ we must refer the reader desirous of further particulars.

NOTES ON THE ABOVE.

I. An interesting sidelight on the value for *practical* purposes of this gift of clairvoyance, which allows its possessor to associate intimately for months with the most momentous person on Earth without noticing anything particular.

III. People mention the authorship of "*At the Feet of the Master*" as proof of J. K.'s quasi-divine mission. But the truth is, he is no more the author of that book than Mabel Collins is the author of that avowedly still more valuable little book, *Light on the Path*. Nobody has ever thought of proposing Mabel Collins as an Avataric Vase of Election because she *saw* that book in dreams.²

1. *Theosophy in India*, Benares, March-April and May-June 1912.

1. Mabel Collins herself has given a very interesting account of this experience and of the writing of the *Idyll of the White Lotus* in the defunct Magazine *Broad Views*, some eight or nine years ago. These occurrences date back early as 1882, and earlier.

V. The method of percolation of these items of occult information is interesting. Compare the return of Damodar K. Mavalankar, who vanished on the way to Tibet some 25 years ago. In 1907-8, it leaked out that Damodar was soon to return. People began to look out for him at Conventions. Privately Mrs. B. is believed to have said that she didn't mind if everybody were informed of it: it was a "dead cert," as bookies say. Publicly, she refrained from committing herself to anything precise, though she went far enough in her 1908 London Lectures (*The Changing World*). But still, as of Galahad,

“his chair desires him here in vain,
However they may crown him elsewhere.”

As for Mrs. B.'s frequent allusions to universal expectation and prophecies, she quite forgets to observe—still more to say—that so many different sects are really expecting as many *different* saviours.

There is a prophecy of this kind in Southern India, but the expected One is to be born in a certain well-defined part of the country, limited by this river and that. It goes without saying that J. K. was *not* born there.

There was a prophecy in Benares—at least Mrs. B. certainly thought so in those days—anent the birth of a Saviour there at Christmas time in 1900. What has become of *him*?

French Spiritualists expect a saviour, so rumour has it—but he is already born, somewhere in France, and is evidently other than J. K.

Shortly after the last Convention, a Eurasian F. T. S. approached a travelling Theosophist, saying that many of his friends and relations were longing for the return of Christ, and would assuredly join the O. S. E. On the strength of this, a large number of application-forms were sent for and given to this gentleman. A few days later he returned crestfallen, saying that not one would join so long.

as Mrs. B. had anything to do with it. So here are people longing for a saviour; but they vehemently object to having him chosen for them by Mrs. B.

The Behai Movement is a widespread devotional cult on very similar lines to what Mrs. B. is trying so hard to start—similar, I mean, in point of mental and emotional states. It is far stronger, though, having been abundantly baptised in blood. But the Behais have of course their own notion of *who* the Light of the World may be, and are quite unlikely to accept a ready-made saviour from outside.

Etc., etc., etc., etc.,

Does Mrs. B. consider all these chaotic expectations as combining to *support* her own, when they patently conflict with it? How does she expect the contest to end, into which she has ruthlessly flung this innocent boy? By a miracle-competition, as in the days of Simon Magus? Is *this* Tleosophy? *Who* was so vehemently denouncing, only a short while ago, politicians who cruelly thrust boys forward into the stormy arena of political party strife...? Is *this* arena any better?

VII. Mr. Arundale has now left Benares and betaken himself to England to serve J. K. as personal secretary. Mr. A.'s followers at Benares have constituted themselves into a new order, with his personality as central inspiration. It is called "*The Brotherhood*." Its objects are of course most praiseworthy; but we would venture to recommend a change of title, since "*The Brotherhood*" is the name of a Society founded, several years ago, by the late lamented Mr. James Allen, and now managed by his able widow. It has its headquarters at Ilfracombe, England, and is, I think, mentioned in the 'Open Door Directory' in previous numbers of *The Path*, q. v.

VIII and IX. Mr. Bhagavan Das's expression, "an all unproven lad"¹ is sober truth, and nothing less. Apart from Mr. L. and Mrs. B.'s personal visions of the "Great One" behind—whom Mr. Arundale, some say, claims to have

also seen on *one* occasion (on the strength of which he has himself been raised to quasi-mahátmic altitudes by enthusiastic youths for whom knowing a saint is next to being one)—there is absolutely *nothing* to prove the *unique* character ascribed by Mrs. B. and her followers to this boy's mission. And these are only *proofs* to such as place implicit confidence in Mrs. B.'s and Mr. L.'s visions—which is perhaps more than the seers themselves dare claim to do.

On the other hand there is *nothing whatever* against the boy. Anything whispered against him may be put to the account of Mr. L.'s unfortunate reputation and Mrs. B.'s well-known tendency to make the most—with her vivid and somewhat theatrical imagination—of whatever appeals to her emotions.

We know nothing of J. K., save that he is a good boy, fair-minded, sweet-tempered, a bit slow in his studies which he does not find very interesting (no more would I), and wishful of good to all. He has borne the ordeal of publicity remarkably well, which he could surely not have done without a considerable fund of inborn philosophy. No sensible person will grudge him any education his guardian can procure for him. Still less will any sensible person object to any good he may have it in him to do hereafter. Let us wish him well, in the midst of his trials, and hope for many more such as he, for the need of the World is great to-day.

But, *Jagadguru* or no *Jagadguru*, the question posterity may well ask is: Has Mrs. Besant¹ helped or hindered the work of this good soul²?

Impersonal Christs and teachers have all along been betrayed by *personal* sects formed in their name after their departure. Has Mrs. Besant decided to surround *her* Christ with this sort of obstruction before the event, so that He should find Himself compelled to sweep it away in His

1. The whole responsibility for all this premature publicity rests with *her*. Mr. L. has no organising ability, and no power of appeal to the emotions. A great public movement is altogether beyond *his* scope.

2. Mr. Bhagavan Das's answer to Sir Subrahmanya Iyer is well worth reading, especially page 101. *Theosophy in India*, May-June 1902.

own good time, and should perchance leave it no ground to rise on after Him? Who knows? In the *Theosophist* for May, 1912, she says in so many words that *she* hopes to prepare *for Him* a body of disciples ready to do His Will when He comes. This is assuredly the first time a Rishi's disciples have been appointed *for him* by someone else. If Mrs. B. understands His requirements so well, may not His choice eventually be dispensed with? Nay, is it necessary that *He* should come at all?

A sea of interesting speculation, to be sure, for who has time to waste in speculation.

Meanwhile the world has always wanted, wants more than ever and must ever want three things :

I. More simple Truth, more Sincerity, more Trust among men and women, boys and girls.

II. More practical Love, more robust Kindliness, more Service, more Co-operation.

III. More Cleanliness, more Health, more innocent Happiness.

These three—the Good of Mind, Heart, Body—hang together, and must on no account be sundered.

Whatever men and women, boys and girls, care to cultivate and propagate this triple good, are, *to the extent that they can do so*, genuine saviours of Humanity. It is by these tokens, and these alone, that any greater Saviour will know them. It is by these alone they shall know Him.

OM SHANTIH !

THE ORDER OF THE STAR IN THE EAST.

Protector :—Mrs. Annie Besant.

Head :—Mr. J. Krishnamurti.

1. We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in his name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make *Devotion*, *Steadfastness* and *Gentleness* prominent characteristics in our life.

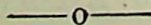
5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we seek to do for Him and in His name.

6. We regard it as our special duty to try to recognize and reverence true greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

CONDITIONS FOR MEMBERSHIP :—One's signature to the above, with name and address, and a 4-anna fee, addressed to the Secretary, O. S. E., Theosophical Society, Benares.

REMARK ON THE ABOVE.

The last object, in particular, is pregnant with excellent possibilities. But why "*Devotion*, *Steadfastness*, *Gentleness*," and not TRUTHFULNESS—the *saty'm* in mind, speech, act, and hence the *ārjavam*, the stalwart uprightness, the sincerity and straightforwardness which India once had, and now needs more than ever before? Its omission is surely an oversight, since it is clearly inculcated in "*At the Feet of the Master*." Besides, how can we recognise "*true*" Greatness unless we cultivate Truth in our own lives?



The League of the Helping Hand.

*A Synthetic Bond of Righteous Friendship (satsanga)
between Young People of all Nations.*

(By X.)

Many Young People's Societies have been launched during the last few years, and have in spite of very excellent objects failed to cover more than a section of the field, either because they openly or tacitly involve peculiar beliefs of a topical or theological sort, which prove attractive to some and repulsive to others irrespective of character; or because they are controlled by strong personalities with marked idiosyncrasies which compel some into zealous partisanship and turn others into sceptics and opponents, again irrespective of true moral worth. Thus the real object of all these associations—to sift *good* from bad and indifferent for the sake of greater efficiency in service—is frustrated.

Nevertheless SATSANGA—Association of the Good, *with the Good, for Good*—remains a *sine qua non* of Human Progress; and those who would discourage fresh efforts because earlier ones have failed, simply give evidence of inconstancy, their *abhyása* failing for want of true *vairāgya*.

The League of the Helping Hand is an association which seems free from the defects mentioned above. It is quite free, both from irrelevant beliefs and from personal “*gurudom*”.

I. Its object is simplicity itself: a plain restatement of the One Eternal Law:

OBJECT: *To give to others something of the Happiness that others give to us.*

II. Its pledge is quite impersonal. It restores, in modern language, the old-fashioned Aryan *vrātam*, or right

resolve, on the holding up and carrying out of which the weal of India (and of the world) depends—TRUTH for most:

PLEDGE: *I will be true through all my life I will hate all that is mean and love all that is good. I will strive with all my strength to make the world happy and kind. I will fight with all my soul against all that is cruel. I will try as earnestly as I can to be friendly with all people ; and especially I will never be disloyal to any comrade in the League of the Helping Hand.*

III. Finally, its specific promise is intended to remind school-children that their weekly holiday is an opportunity for *specific* acts of service such as school-days may give no room for. Let a little time be devoted to sick relations or neighbours, or to collecting for some truly benevolent institution, or to combined charitable endeavour of some sort. Let the holiday be really made "holy" by service, and not wholly squandered in idleness and play.

PROMISE: *I will, once in every week, as long as I am able, do at least one thing to make somebody's life happier.*

And that is all. There are no side-issues, no secrets behind the veil, and the founder and chief of the order is Mr Arthur Mee, Editor of the *Children's Magazine* (formerly *Children's Encyclopaedia*), who may be described as an enthusiastic Friend of all the children of the world and of all Child-Lovers; and who stands for no theological or psychical 'bones of contention'.

The international and totally non-political character of this Association would facilitate the reorganisation, on a larger scale than before, of all that was of real value in the *Samiti* movement of some years ago.

Mr Mee's definite object is to form a League of robust Friendship, rock-based on Sincerity and Service, between young people of the different countries and races, so that they, growing up into responsible men and women, may help to make the world a little more pleasant for harmless folk to live in in the next generation than it is in this. He is particularly anxious to see the young people of India join in large numbers and help to mould the future of this great and simple Movement.

CONDITIONS FOR MEMBERSHIP:

(A) *Regular Comrades*, under 20, signature and address accompanying the pledge and promise, whether printed or copied out ; with an adult witness's signature and address in the case of juvenile applicants.

Fee ; A 1-anna stamp to defray postage of certificate, &c.

Badge, in enamel and brass, purely optional : add 6 annas in stamps if wanted, stating whether medal, button or brooch is required. If separately ordered, $6\frac{1}{2}$ annas should be sent.

(B) *Honorary Comrades*, over 20. Signature and address as above, with pledge and promise. *Fee* : One shilling (12 annas) in stamps. Badge as above, if required.

Parents may enter even infants if *they themselves* take the pledge, and undertake to train up the young ones accordingly.

Any language may be used, legibility being recommended in any case.

Mr. F. T. Brooks has been appointed organiser of this Movement in India and Ceylon. Applications, &c., should be addressed to him—

c/o League of the Helping Hand,
Bharoacha Building,
Kalbadevi Road,
BOMBAY

Young people are encouraged to form local "Bands", choosing their own "captains," Elders (Honorary Comrades) are relied on for advice and help, whenever needed, and may be chosen as "Chaplains" or Honorary Presidents of bands. Otherwise the young people are encouraged to manage their own affairs as far as possible.

30 bands have already spontaneously sprung up in India, and 5 in Ceylon. Over 20 new bands are in formation. We thus begin with about 900 comrades in this Section. But the total membership, after a little over *two years* of existence, has already risen to 20000 in 33 different countries.

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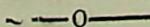
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Bharoacha Building,

Kalbadevi Road, BOMBAY.

It is hoped that the League of the Helping Hand, thanks to its universality and cheapness, may form a bond of union between the scattered members and groups of many existing societies with more or less similar objects, encouraging all to mutual goodwill, whatever their diverse beliefs, and forming a Common Field of Right Endeavour in which the Greatest Power for Good must ultimately predominate.

Members of *all* existing educational, ethical and charitable societies are cordially invited to join.



Our Library Table.

The Sacred Books of the Hindus (February, March and April)—The Panini Office, Allahabad, is doing splendid work in the cause of classical sanskrit renaissance by publishing in monthly parts good, correct and idiomatic translations of our sacred books. The combined number for February and March contains a translation of "The Bhaktiratanavali." The translation is complete in one volume with an alphabetical index to the verses. Price Re. 1. Every one interested in the subject matter of the book should order a copy.

The April number continues a translation of the *Vedant Sūtras of Badrayana* with the commentary of Baladeva. As regards the merit of the translation, it is sufficient to say that the translator is Rai Bahadur Srisa Chandra Vasu, the well-known Sanskrit Scholar whose high attainments are unquestionable.

Banaspati Shastra (Hindi Botany), Part I, by Professor Mahesha Charan Sinha, B.A., M. SC., (Oregon, America) of the Gurukula Vishvavidyala, Kangri.

Professor Sinha has supplied a long-felt desideratum by bringing out this useful manual. In simple Hindi which can be readily understood even by laymen and housewives, the learned professor has described the elementary principles of Botany. The method of presentation is excellent and most interesting. The introduction in which the author states in direct terms the genesis of the book is extremely readable. The book gradually attained growth as the professor taught Botany to his pupils in the Gurukula. It is thus that scientific literature in the national tongue is always built up in civilized countries. It has been thus in Japan. If like the Gurukula, other educational institutions were to adopt Arya Bhasha as the medium of instruction, in the course of a quarter of a

century our national tongue would be enriched with original productions on all scientific subjects.

It is a pity that the promoters of the Hindu University movement cannot or will not understand so simple an argument. The vocabulary of terms given at the commencement considerably enhances the value of the work. Printing and get up excellent. Price 4 As. Can be had of the Author.

"*Hindu Tahzib* and *Qamun-i-Karam* are two thought-compelling Urdu works by Pandit Bishen Dass, F. T. S., Government High School, Ferozepore. Even when the reader does not agree with the author, he feels that the writer has pondered deeply over the problems with which he has dealt so ably, thoughtfully, and suggestively. The price of the *Hindu Tahzib* is one rupee and of the *Qamun-i-Karam* 8 As. Get up and printing distinctly good. Can be had of the Manager, Aryan Printing Publishing and General Trading Company, Lahore.

Varan Vichar is a treatise on the Dev Nagri alphabet by Pandit Ayodhya Prasad of Calcutta. The treatment of the subject is strictly scientific and historical. The booklet is well worth a perusal. Can be had *gratis* from the author care of Secretary, Arya Samaj, Calcutta.

Messrs. Satwalekar & Co., the well-known painters and photographic artists of Lahore have sent us nice photos of Swami Dayananda, Pandit Lekh Ram, Mahatma Munshi Ram, and L. Hans Raj. All the photos are nicely done and would adorn any drawing-room. Can be had from the office of the firm, Anarkali, Lahore.

Notes.

THE RULE OF FUNK.

Under the above rather cynical heading Mr. W. S. Lily contributes a very readable and forcible article to the May number of the *Nineteenth Century and After*. The article shows that the principles and methods which govern the election of members of parliament are most faulty and defective and require a thorough overhauling. This is how the learned writer describes an average M. P.

"Ignorant of history, of finance, of political philosophy, his intellectual equipment is a set of commonplaces, platitudes, shibboleths, which he has never tried to think out, and very likely could not if he tried. "How fluent nonsense trickles from his tongue!" But it must be that sort of nonsense which bears the party imprimatur, or his place will soon know him no more.

Sir Henry Maine has remarked that 'debates in the House of Commons may be constantly read which consisted wholly in the exchange of weak generalities and strong personalities. To this we may add that they are the hollowest pretence in the world, for it is perfectly well-known that honourable members must not give expression to any conclusion at which they may arrive in opposition to the party ukase. 'I have heard many speeches in parliament,' a veteran legislator observed, "which changed my opinion, but never one which changed my vote'. 'Noncogito ergo sum' is the true account of the ordinary Parliamentary representative. If he once began to

This indictment is scathing and vitriolic but is nevertheless true to fact. If party despotism were not the order of the day, the "kangaroo closure" would not be needed and the institution of pairing would be abolished forthwith.

Naturally when a man is expected to act like a machine and to give his vote automatically in response to the commands of the party leader no matter what conscience indicates and mature reflection directs, morality deteriorates and ethical considerations are cast into the background. The horrible state of affairs produced by this subordination of moral interests to the imperious demands of partisanship is thus depicted by Mr. Lily.

"Further : What is the means by which office is attained or retained ? Bribery. Not of free and independent electors by small money doles ; no—our virtuous legislators would blush at that, or, at all events, " would blush to find it fame,"—but bribery over a much larger scale, and by far more nefarious and detestable expedients."

The cause of this deplorable state of affairs is the cult of plebesciatory despotism or ochlocracy taught by charlatans whose war-cry is.

" You who woo the voices, tell them old experience is a fool

Teach your flattered kings that only they who cannot read rule.

Such is the teaching of demagogues *in excelsis*. But all sound thinkers have always been opposed to this view. Mr. Lily quotes Mill who dwells upon " the extreme unfitness at present of mankind in general, and of the labouring classes in particular, for any order of things which would make any considerable demand upon their intellect or virtue " and lays down the dictum that 'equal voting is

in principle wrong.' The writer further quotes the effective words of truth and soberness uttered by Schiller.

What are mere numbers ? Numbers are but nonsense,
 Wisdom is never found save with the few,
 Votes should be rightly weighed, not only counted,
 Sooner or later must that state go under.

Where numbers rule and foolishness determines.

Mr. Lily does not deny that the working classes are unhappy and have cause for discontent and acknowledges that the condition of vast numbers is "horrible, and is a national disgrace." What he says is that the remedy does not lie in venting verbiage and spouting sophisms. What is needed is the substitution of the ethical and intellectual test for the numerical test. It is significant that sound occidental thinkers after groping in the dark for centuries are accepting the solutions of knotty problems relating to Sociology and Political Philosophy offered by the ancient sages of Aryavarta. Our sages never favoured majority-mongering. In framing the constitution they never lost sight of the principle that justice to all parties could be secured not by making the voice of the majority which often represents the voice of blind fanaticism, unreflecting rashness, domineering impudence, and omniscient conceit, supreme but by installing Wisdom on the throne of authority. Says Manu the great Indian Law-Giver.

" But where the scripture is not explicit, or new legislation is necessary, then what the well-instructed and perfect Brahmans declare to be the law, that shall be the law. They are the well-instructed who have, with diligent observance of the ways of the virtuous, acquired the sum total of knowledge embodied in the Vedas, including their subsidiary services, and thus have the power to demons-

trate and make visible the physical and super-physical truths of revelation. *That which an assembly of ten such or even three at least, may decide to be law, that shall be taken for law.* The assembly of ten shall consist of one who knows all the three Vedas in their completeness; one who has specialised as an expert in following out arguments and consequences and the distant effects of causes; one who has specialised in the rules of interpretation and of making inferences regarding the texts; one who is particularly versed in the science of words and their meanings in different references and connexions; one who is the administrator of the law, the King and Chief Judge; one senior student Brahmachari; one respected householder; one honoured forest-dweller. The minimum assembly of three shall consist of three specialists in the three Vedas, respectively (for these include all knowledge). Verily, that is good law which even one twice-born, regenerate person, possessing knowledge of the whole of the *Veda may declare to be the law, not that which may be proclaimed by ten thousand of the ignorant.*

They who have not observed the vows of self-denial, they who have not received the mystic words (Mantras) that sanctify and confer power, they that belong to their caste only in name—such shall not constitute an assembly for legislation even if they should gather in thousands. Such foolish persons, unknowing of Dharma, living in the darkness of the selfish mind unilluminated by the light of self-knowledge—whatever they declare to be dharma impelled by selfishness that can be but sin and evil which will recoil on them a hundred-fold,

(for the consequences of selfish and sinful measures can only be widespread misery)."

When wisdom and righteousness constituted the qualifications for the membership of the Legislative Assembly, there was no discontent in the civilized world—no antagonism between Capital and Labour, no rivalry between wealth and poverty no scramble for the sweets of power, no electioneering campaigns, no casualties at hustlings, no suffragist demonstrations, no breaking of glass-panes, no terminological inexactitudes, no cartoons, no effervescent denunciations of political opponents, no party discipline, and no whips—and the poet-philosopher Valmiki could sing joyfully :—

Each man contented sought no more
Nor longed with envy for the store
By richer friends possessed.
For poverty was there unknown,
And each man counted as his own

अनास्रातेषु, धर्मेषु, कथं स्यादिति चेद्भवेत् ।
यं शिष्टा ब्राह्मणा ब्रुयुः, स धर्मः स्यादशंकितः ॥
धर्मेणाधिगतो यैस्तु वेदः सपरिवृंहणः ।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥
शदावरा वा परिषत् यं धर्मं परिकल्पेत् ।
अथवा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥
त्रैविद्यो हेतुकस्तर्को नैरुक्तो धर्मपालकः ।
त्रयश्चाश्रमिणः पूर्वं परिषत्स्याद्दशवरा ॥
ऋग्वेदविद्यजुर्विच्च सामवेदविदेव वा ।
अथवा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥
एकोऽपि वेदविद्धर्मं यं व्यवस्येद् द्विजोत्तमः ।
स विज्ञेयः परो धर्मो नाऽऽज्ञानामुदितो ऽयुतैः ॥
अव्रतानाममंत्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः संमंतानां परिषत्त्वं न विद्यते ॥
यं वदन्ति तमोभूता मूर्खा धर्मं मतद्विदः ।
तत्पापं शतधा भूत्वा तद्वक्तृननुगच्छति ॥

MANU, XII, 108-115.

Kine, steeds, and gold and gain.....

And none was faithless or forsworn
 A braggart or unkind,
 None lived upon another's wealth
 None pined with dread or broken health
 Or dark diseases of mind.

We do not by any means imply that this is sober history. But this we do say that poetic exaggeration has always a substratum of truth to stand upon. When a country is poor, the poets and orators talk of dry bones, of blood-sucking, of the economic drain, of blood-congealing scenes of social unhappiness and individual privations and of the undisputed sway of *La miserie*. The very fact that Valmiki paints the picture in roseate hues is proof positive of the general contentment of the people. Those that have read the *Ramayana* know that Valmiki was no flunkey or enthusiastic worshipper of regal glory and kingly pomp. At many points in the epic poem he rouses indignation in the hearts of his readers against Emperor Dasrath.

The fact is that where Wisdom and Righteousness are dominant factors in statecraft and majority-mongering is at a discount, the state suffers neither from the arrogance, superciliousness, and tyranny of the rich and the powerless, nor from the impudence, fanaticism, greed, ravening, grabbing and all-devouring selfishness and aplomb of huge majorities, and hydra-headed monsters and hardly any cause arises for discontent.

EDUCATION AND ITS IDEALS.

Mr. H. Suba Rao writes his second article on this subject in the combined May-June number of the *Hindustan Review*. At the very outset he refers in glowing language to the state of learning in the Pauranic and the Budhistic periods of Indian History and states it as his positive conviction that genuine culture can flourish only

if the national tutorial system which then prevailed is revived. Says he :

“The long intervening period mentioned above, was a period of highest learning, exalted virtue, and greatest wisdom. In the Pauranic age we find arts and sciences flourished. Secular education formed part of spiritual training. Pandavas and Kaurvas had their early secular education under the immortal Brahman teachers, Drona and Kripu. The post—Pauranic period also was not bereft of its unusual literary eminence. Taksha shila (Taxila) the historical seat of Brahmanical learning and wisdom was the *Alma Mater* that nourished in its bosom those great high-souled adepts, Panini the Grammarian, Chanakya, the statesman, and Vishvakarma, the architect. Who does not remember the sage Dhanwantari, the physician and Atreya, the sculptor, painter and image-maker. The university of Takshashila gave education in all the eighteen branches of learning and is it any wonder that such a seat of learning should turn out those mighty intellects

.....”

The writer, then, refers to the Universities of Nalanda, Odantapuri and Vikramshila and to Aryabhatta, Brahmgupta and Bhaskracharya. We think he might well have started his survey from the records of an earlier period. The Pauranic period was the period of intellectual decadence when intellectual activity was turned into fixed grooves and initiation, originality, boldness of conception, flights of creative imagination and flashes of constructive genius had become things of the past. There were Universities in the Vedic period where intellectual freedom was jealously guarded and originality applauded, honoured and encouraged and not persecuted and smothered to death by the weight of suspicion and dull, insipid, stupid conservatism.

Says Mrs. Manning in her "Ancient and Mediæval India," Vol. I, page 80.

"But, if schools were wanted for pupils, colleges were no less required for the learned men who devoted their lives to studying and teaching. Quiet, secluded, holy places seem early to have been selected by the Brahmans for this purpose. We find them called parishads; and a parishad seems to have borne a certain resemblance to a European university.

It was a Brahman settlement, or abode in which the Brahmanas retired from the business of the world, and devoted themselves to contemplation, to the composition of sacred works, and also to giving advice and instruction to such younger members of their community as sought them or were committed to their charge."

In the *Brihad Arayanka Upnishad* (6, 2, 1) we read that Shavetketu joined the Parishad of the Panchalas for instruction. Nor were Grammar and Rhetoric the only subjects that constituted the curriculum of these ancient seats of learning. In the *Chhandogya Upnishad* (7, 1) we read that when Sanat Kumar questioned Narad as to the extent of his attainments, the latter replied.

"I know, Lord, the four Vedas, History, Grammar and Philology, Anthropology, Mathematics, Physical Geography, Minerology, Logic, Ethics, Physical Science, Metaphysics, Zoology, Military Science and Political Philosophy, Astronomy and the Science of Serpents."

The writer then quotes Dr. Koomar Swamy, Sir John Strachey, and Sir Henry Cotton to show that the system of education at present prevailing in India is defective because it takes no stock of Indian ideas, encourages

cram rendered necessary by the foreign medium and produces young men "without originality or enterprise".

Mr. Suba Rao is rightly convinced that true culture cannot flourish in this old land of rishis unless universities resembling the ancient Indian Universities are established in the country. He refers to the opinion of Dr. T. H. Baty, who suggests a scheme to have independent universities in places like the Himalayas and calculates the cost at £100,000 if there are 100 students.

Referring to the Gurukula Mr. Suba Rao says :

"The Gurukula at Hardwar aims at a very high ideal, but its example has not been followed by many because it recognises no distinction of caste."

The Gurukula would, indeed, resemble the ancient Indian Universities only superficially and in external features, if it recognised caste which more than any other institution is responsible for the ruin of India.

In the ancient Gurukulas admission was never regulated by considerations of caste. In the *Chhandogya Upnishad* we read that Satya Kama the son of a harlot was an honoured class-fellow of many young Brahmans and Kshatriyas. The great sage Matanga was the son of a Chandala woman and the Vedic Rishis Kavash Ailishu and Kakshivan were the sons of Sudra women. In the Gurukula at Hardwar also boys belonging to the highest Brahman castes and those belonging to the untouchable classes live together, read together and dine together. The example of the Gurukula has been widely though silently followed in all parts of the country. The Gurukula is at present educating about 300 Brahmacharis and has turned out two graduates. Dr. Baty estimates the total cost of educating and maintaining 100 boys at £ 100,000. The Gurukula authorities have issued an appeal for £3,50,000 and when the amount is collected will educate and maintain 600 boys free of all charge. The scheme of studies embraces all branches of literary and scientific

learning, both ancient and modern, and a few branches of technical instruction. Mr. Suba Rao dreams of an ideal centre of learning following the ancient model. Perhaps if he visits the Gurukula, he may find his dream translated into a reality.

A MISSIONARY RUSE.

Many Christian Missionaries are convinced in their heart of hearts that the Hindus, if they only study their scriptures carefully, will find that they embody religious, ethical and philosophical conceptions by the side of which the philosophy of the Old Testament is childish fancy and the moral teachings of the New Testament common place and hackneyed truths. Educated Hindus also know it to be historically true that all that is best and lofty in Christianity has been derived from Buddhist and Vedic sources. Every schoolboy knows that John the Baptist, the Guru of Christ, was an Essene and the Essenes were Indian Brahmins. The pastors of Christ who teach doctrines directly antagonistic to those taught by their Lord and Master, despairing of gathering sheep into their fold by direct and straightforward means, are adopting questionable devices for the purpose of converting young Hindus to the doctrines of a church founded by a holy man whose transparent rectitude and straightness of conduct cost him his life.

Some decoy young innocent girls to mission compounds and either baptise them or restore them to their lawful guardians only after they have been regularly prosecuted in a British Court of Law and have exhausted all expedients suggested by the sort of subtle ingenuity which Christ denounced most in publicans and scribes.

Mr. A. G. Fraser, Principal, Trinity College Kandy, the exceptionally ill-informed adept in the art of misrepresentation and methodical distortion of facts who once spoke in the columns of a Review of the imaginary Arya College at Delhi and referred to the Gurukula as the nursery of anti-British propaganda, has, it appears from the report of a

lecture he recently delivered in London with closed doors, hit upon a novel method of converting Hindu youths. In order to play the *role* of a sympathetic and broad-minded propagandist, he has employed Pandits to teach the Vedas to the Hindu boys of his College and his pupils loth to be left behind their Principal in wealth of imagination and flights of fancy have made a discovery which is on a par with the discovery of Mr. Fraser that there is an Arya College at Delhi. The discovery which the purely disinterested labours of Mr. Fraser have led his pupils to make is that it is false to say that all that is good in Christianity can be traced to the Vedas.

Our readers probably remember that in a back number of the *Vedic Magazine* writing in reply to Mr. Farquhar's article in the *Contemporary Review* we took one by one all the lofty teachings of the New Testament and produced Veda Mantras inculcating them. A copy of the Magazine was sent to Mr. Farquhar in the hope that a reply would be forthcoming. We count among our friends and subscribers many eminent missionaries. None of them has yet had the courage to question the correctness of the position taken up by us in that article. But Mr. Fraser's boys have evidently found a new Veda from which all those verses have been carefully deleted or perhaps being surrounded on all sides by men having the faculty of imagination abnormally developed they have imagined a Purana to be Veda. We can find time to hazard but one conjecture more. Mr. Frazer may possibly have lighted upon the library of the zealous Jesuit Missionary in India *Roberto de Nobilibus*.

We read in Professor Max Muller's *History of Sanskrit Literature*.

"The fact is that at that time Herder's view on the endless religious books of the Vedas, could only have been formed from a wretched translation of the Jeyur—Veda a very coarse forgery, if, indeed, it was intended as such, written, as it appears, by a native servant, for the use of the famous Jesuit Missionary in India *Roberto de Nobilibus*."

Joking apart, we would seriously recommend to Mr. Fraser the study of the New Testament, one of the best books in the sacred literature of the world. If he carefully studies that invaluable record of the life and teachings of one of the greatest of Jews he will cease to be under any concern as to the necessity of converting Vedists. The mission of the Arya Samaj is, in some respects, identical with that of Christ. When Christ takes exception to the teaching of Moses in regard to Divorce on the plea that

“FROM THE BEGINNING IT WAS NOT SO” (JOHN, XIX, 8) he evidently refers to an earlier scripture which, he believed, discountenanced divorce. All doubts are set at rest when we find Christ referring (Luke, II, 70) to the holy prophets “which have been since the world began.” So long as Mr. Fraser does not discover scriptures anterior to the Vedas, he if he believes in the word of Lord Jesus cannot but regard him a Vedic revivalist. Interpreted in this light the first verse of St. John which says that “the word was with God” can only refer to **वाचं** or Veda the Word of God. That being the case no Vedic Dharmist need think of becoming a Christian for the Aryas already believe in the Word which was revealed to the holy prophets (rishis) in the beginning of the world, which was with God and which Christ often quotes as supreme and determining authority.

Mr. Fraser in his lecture vouchsafed a piece of information about the Fergusson College at Poona which will be news to Principal Pranjape. It is this that Religion is taught to the boys of that College! Verily Mr. Fraser is an authority on Indian matters worthy of hobnobbing with Mr. Chirol, Mr. Rees, and others of that type.

Mr. Fraser is also (God save the monk) a historian. Like all truly great men he scorns the barren task of studying the chronicles of the past and instead of reading historical books makes history. He tells us for instance that Christianity alone has introduced the idea of a hospital. We wonder if our friend has ever heard the name of Jivaka Kumar Bhakka Budha's Physician or has ever come across

the following small paragraph in Vincent Smith's *Early History of India* :—

“The lively sympathy of Asoka with his suffering fellow creatures, human and animal, also found expression in the extensive provision of relief for the sick.

Arrangements for the healing of man and beast were provided not only throughout all provinces of the empire, but also in the friendly independent kingdoms of Southern India and Hellenistic Asia ;

Medicinal herbs and drugs, wherever lacking, being planted, imported, and supplied as needed.”

Asoka was a royal missionary of the Buddhist faith.

We hope Mr. Fraser will not take it as an attempt to disparage his profound knowledge of the Vedic Religion, if we respectfully point out to him that one of the five daily Yajnas (sacramental duties) which the Aryas have been performing from times immemorial is Pitri Yajna which consists in the entertainment of Pitras, that is, persons engaged in advancing the well-being of humanity. The somapas or physicians are also a class of Pitras. Healing is so important a part of religion according to the Vedic Dharma that it is a sacramental duty to feed and serve a doctor. We have done with Mr. Fraser now and only hope that next time he will make a less comic public appearance.

HAVE WE GONE UP OR DOWN.

“*Changes of a Century*” is the name of an interesting work by Mr. J. C. Wright recently published in England. It faithfully records the gains and losses of the nineteenth century. In the *T. P. Weekly* is given a summary of its main contents.

The excitement that is the characteristic feature of modern civilization has produced tragic results. There are 280,000 insane persons in England. It seems that we are

advancing mechanically but degenerating mentally. It also appears from a perusal of the book that there is less individual honesty and more co-operative thieving than formerly because by far the greater number of modern jams is full of adulterations. During the last fifty years the workers employed on the land have decreased from two millions to one million. Now a hundred years ago the population of England and Wales was less than a quarter what is to-day. So that this means that the English social system is not able as yet to transfer to agriculture the surplus labour of the industrial world. This does not support the hypothesis of progress. Mr. Wright shows also that luxury is taking the place of the simple life of olden days. The gains and losses of modern civilization have never been summed up more beautifully than in the following paragraphs in Emerson's essay on "Self-Reliance":—

"All men plume themselves on the improvement of society and no man improves. Society never advances. It recedes as fast on one side as it gains on the other. It undergoes continual changes; it is barbarous, it is civilized, it is christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given, something is taken. Society acquires new arts, and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange, in his pocket and the naked New Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under! But compare the health of the two men, and you shall see that the white man has lost his aboriginal strength. If the traveller tells us truly, strike the savage with a broed axe, and in a day or two the flesh shall unite and heal

as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has a fine Geneva Watch, but he fails of the skill to tell the hour by the sun. A Greenwich nautical almanac he has and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His note-books impair his memory; his big brains overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy; by a Christianity entrenched in establishments and forms, some vigour of wild virtue. For every Stoic was a Stoic; but in Christendom where is the Christian?"

The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer*.

—o—

The season is most treacherous and least trustworthy.

The Season. The clouds flit across the sky in full view of the Gurukula people, tantalisingly lower down and then obstinately refusing to send down a shower beat a hasty and precipitous retreat. It is impossible to fight them and thus they can torment us with impunity. We can only mumble complaints and murmur expressions of discontent. Let us hope this public exposure of the machiavelian tactics of clouds will bring them to their senses and next month we shall be in a position to record uniform good conduct.

The sun in the meantime is bent upon exhibiting all its charms. The clouds sometimes envelop it in their garments and thus afford us some relief from its cruel charms and tyrannical fascinations. Vishnu Bhagwan's wrath is excited and some offerings are badly needed. Perhaps *havans* on a large scale with propitiate the irate deity.

We offer our grateful thanks to Mr. and Mrs. Webb of the London School of Economics for presenting a complete set of their works to the Gurukula library. Let us hope that the distinguished political economists will continue to evince an affectionate interest in the Gurukula.

Mr. Dyali Ram, B.A., Director of Public Instruction, Patiala State, paid a visit to the Gurukula the other day and examined the classes. He has sent his detailed impressions about the working of the institution which show that he was favourably impressed.

A. D. P. I. on the Gurukula.

* * * *The Editor of this Review does not undertake to return any manuscripts ; nor in any case can he do so unless either stamps or stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be type-written.





THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."...Manu.

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{ No. 3.

The Sword and the Lamp.

(By Mrs. Sarojini Naidu)

"It is said that at birth the eyes of a boy are set on a sword and the eyes of a girl on a lamp."

What gifts shall I ask of the gods, my son
To prosper your stainless youth ?.....
Not rank or glory or power or lands,
But strength to bear in your dauntless hands
The invincible Sword of Truth.

What blessing, O sweet little girl, for yoursake
Shall I crave of the gods above ?.....
Not wealth of beauty or charm or gold,
But grace in your pure young hands to hold
The unquenchable lamp of Love.

Material Civilization in the Mahabharata Period.

(By "Historicus.")

I

INTRODUCTION.

IN the Ramayana period of Indian History, the Brahmanic element was predominant in national life and consequently the pursuit of luxuries and sensuous delights was looked down upon. In course of time, however, the wealth of the country accumulated, the spirit of territorial aggrandisement and of the exploitation of the resources of foreign nations proceeded apace at a terrible rate and the result was at first military ascendancy and then, what invariably follows conquest, extension of commerce and the commercialization of morals. Military conquest is in fact an evil of great magnitude. A nation that takes pride in conquering other countries must needs deify generals and military heroes and generals and military heroes are anything but embodiments of spirituality. The standard of honour and respectability is altered, absolute morality is relegated to the background, and valour and glory have precedence over meditation, concentration of mind, righteous conduct, and saintly life. The guardians of public morality begin to be looked down upon as pusillanimous doctrinaires who can not achieve glory or win distinction on the battlefield, and, therefore, whine and whimper in the piping times of peace. In the *Ramayana* we read that Vashishta and Vishwamitra had the supreme nay almost determining share in the direction of public affairs. Their towering personalities always loomed large before the public gaze. Even the King had to obey their behests or at any rate to show marked deference to their sentiments. When Dasratha hesitated to redeem his pledge

and was loth to send Rama to fight Maricha and Suvahu, the Brahman sage Vishwamittra had the courage to utter the following bold words and to reprimand the King fearlessly :—

Didst thou, O king, a promise make
And wishest now thy word to break ?
A son of Raghu's line should scorn
To fail in faith, a man forsworn.
But if thy soul can bear the shame
I will return e'en as I came.
Live with thy sons, and joy be thine
False scion of Kakaistha's line.

The King winced under the overmastering gaze and cowered beneath the burning and passionate eloquence of the Rishi and yielded.

Again when Rama put on the coats of bark on the body of the delicate Sita, Vashishta thus boldly reprehended Kaikayi and pleaded the cause of Sita :—

O evil-hearted sinner, shame,
Of Royal Kaikaye's race and name.
Who matchless in thy sin couldst cheat,
Thy Lord the King with vile deceit.
Lost to all sense of duty, know
Sita to exile shall not go.
Sita shall guard, as 'twere her own
The precious trust of Rama's throne.
These joined by Wedlock's sweet control
Have but one self and common soul.
Thus Sita shall our Empress be
For Rama's self and soul is she.

The venerable sage would, doubtless have succeeded in securing the throne for Sita, if the ideal wife had not made up her mind to follow her beloved lord and leave the kingdom for the woods.

Again when Rampon University Dastar Collection Digitized by E3 Foundation USA
—as left kingless, it was to Vashishta that the assembled

peers of the realm looked up for counsel, advice, and guidance. The Philosopher-poet Valmiki tells us that the Lords addressing the Brahman Vashishta said :—

We will obey thy word and will
As if our King were living still !
As keeps his bounds the faithful sea
So we observe thy high decree.
O best of Brahmans, first in place
Our kingless land lies desolate.
Some scion of Ikshvaku's race
Do thou as monarch consecrate.

Again when Bharata returned from his uncle's house and a meeting of the National Council was held, Vashishta was in the chair.

Says Valmiki :—

When saint Vashishta, skilled in lore.
Of royal duty dear to fame
To join the great assembly came.
Girt by disciples ever true
Still nearer to that hall he drew.
Resplendent, heavenly to behold
Adorned with wealth of gems and gold.
E'en so a man in duty tried
Draws near to meet his virtuous bride.
He reached his golden seat o'erlaid
With coverlet of rich brocade.
There sat in all the Vedas read
And called the messengers ; and said,
Go forth, let Brahman, Warrior, peer,
And every captain gather here :
Let all attentive hither throng :
Go hasten : we delay too long.
Satrugadhana, glorious Bharat bring,
The noble children of the King.
Yudhajit and Sumantra, all

The result of this spiritualization of all national activities was that even after conquering Ceylon Rama refused point blank to add it to his dominions and govern it by means of a foreign bureaucracy but left it in charge of Ravana's brother. At the time of departure, he said to Vibhishan :—

Farewell Vibhishan, Lanka's throne
 Won by our arms is now thine own.
 Thou, mighty lord, hast nought to dread
 From heavenly Gods by Indra led.
 My last farewell, O King, receive,
 For Lanka's isle this hour I leave.

In the Mahabharata period, on the contrary, the Aryas had departed from their lofty ideals and as a result of the lust of conquest and pride of territorial aggrandisement wallowed in sensual luxury. The result was that the life of luxury bred vices, vices led to the deterioration of national character, the deterioration of national character resulted in the establishment of the dominion of selfishness, selfishness gave rise to internecine warfare, and internecine warfare caused a catastrophe from the effects of which India has not yet recovered even after the lapse of five thousand years.

It was but natural that in a society interpenetrated with materialism and dominated by materialistic tendencies the Brahmans, the representatives of asceticism, self-abnegation, self-denial and honourable poverty, should have been looked down upon with scorn and contempt. In the entire vast empire presided over by Dharitrashta, which included Kandhar and China, there was not a single forceful personality like that of Vashishta or Vishwamitra. Although the Brahmans lived as parasites in the court of the king and received offerings and were even formally worshipped on ceremonial occasions. The Brahman type of character was not the type which was revered by the people or placed as a model for the nation to follow. The

Mahabharata brims all over with illustrations of our proposition. When Arjuna won Daraupdi in Swambara and her father Daraupda bestowed her upon him, the assembled princes felt humiliated and said :—

“Passing us by and *regarding the assembled potentates as straw*, this Darupda desires to bestow his daughter, the best of women, *on a Brahmana*. Having planted the tree, he cuts it down when it is about to bear fruits. The wretch does not respect us,—therefore let us kill him. He does not deserve our respect or the veneration due to his age. On account of such conduct, we shall kill this wretch who *insults* kings and entertaining them with excellent food, he at last insults them all. In this assemblage of monarchs which is like a conclave of the celestials, does he not find a single king who is equal to himself? The Sruti says that the Swambara is for the Kshatryas, the Brahmans have no claim in the selection of a husband. O kings, if this maiden does not desire to select one of us as her husband, let us throw her into the fire and return to our kingdoms. Though this Brahmana has done this injury to the kings out of his officiousness or avarice, he should not still be killed.”

In the Ramayana period the bestowal of his daughter by a king upon a Brahman would not have been regarded as an affront to the Kshatryas. On the contrary, when princess Santa started for the hermit's cot with her husband the sage Rishyasring, the King, Valmiki tells us, attended her to the wilds riding in the centre of a throng of noble courtiers.

When Queen Daropdi was forcibly seized by the hair by Dushasana and dragged into the assembly, there was not a single voice of protest and nobody had the courage

to express righteous indignation although, the Mahabharat tells us, there were present at the time men learned in the Shastras and Gurus (spiritual preceptors). And there was no Vashishta or Vishvamittra in Dhritrashtra's court to save the Aryan race from eternal disgrace and to rebuke the rascally Kaurvas. In her pain and the anguish of her heart the queen exclaimed :—

“ O Fie ! When all the Kurus in this assembly look silently on this act which transgresses the shore of the Kuru morality, *the morality of the Bhartas has certainly been destroyed* and the usages of those conversant with the Kshatriya practices have surely disappeared. Drona and Bhishma, Khatwa and also the King have lost their greatness, else why do these best of the elder Kurus look silently on this great crime ? ”

The direct and pointed appeal of the queen was a cry in the wilderness. Drona was not Vashishta or Vishvamittra. He dared not utter a word. The great Bhishma could only evade the real issue by making the dubious remark.

“ THE WAYS OF MORALITY ARE SUBTLE. ”

Alas for Aryan civilization and for the national honour of the Bharatas ! The greatest among them had not the courage to denounce in plain and unequivocal terms the public disgrace of a queen when she was in season. Drona, the parasite and the flesh fly, shamefully departing from all Brahmanic traditions, was a silent though perhaps an agonised but helplessly craven and recreant spectator when Karana expressed his opinion in public that if Daropdi was made naked there was nothing surprising in that and when Dushashan again dragged the illustrious lady forcibly.

At last after making repeated heart-rending appeals and weeping hot tears of shame and anguish, the queen wrung the following reply from Bhishma—Drona was still silent.

“ It is certain that as all the Kurus have become the slaves of covetousness and folly, the destruc-

tion of this our race will happen at no distant date.....

These men of mature years, learned in the precepts of morality, (namely) Drona and others, *sit with downcast heads like men who are dead and whose lives have departed from their bodies*'.

Such was the position of the Brahmans in the Mahabharata period. The lust of conquest and the diabolical rage for sensual and sensuous enjoyment possessed our race. No wonder, then, that a fratricidal war put an end to our glory and brought about complete national ruin. In the following articles I propose to show that material prosperity if not interpenetrated with spirituality brings on ruin. Some of our people think that the salvation of India lies in mere material advancement. A perusal of this series of articles will show that in the darkest period of Indian History—when adultery, gambling, drinking and breach of faith were condoned by society—we had attained to the utmost heights of material progress and this material progress was the cause of our ruin. Swami Dayanand may be quoted in this connection will profit. Says the great sage :

“It is also a law of nature that the accumulation of wealth in a community out of all proportion to its needs and requirements brings in its train indolence, jealousy, mutual hatred, lustfulness and neglect of duty which put an end to sound learning and education whose place is usurped by evil customs, manners, and practices like the use of meat and wine, child marriage and licentiousness. Besides, when people acquire perfection in the military science and the art of war, and the army becomes so formidable that no one in the whole world can stand it on a field of battle, pride and vanity spring up and using the

people who then become unjust. Thereafter they lose all power through mutual dissensions."

I do not for a moment contend that it is a crime to make efforts to improve the economic condition of a country, but I do say that the subordination of learning and character to wealth and militarism and the creation in a country of an atmosphere of luxury and self-indulgence make for certain national ruin. I also unhesitatingly and without the least fear of contradiction assert that material prosperity is not an equivalent of national greatness for a nation in which the seeds of decay and dissolution are sprouting and maturing may have attained to the pinnacle of material advancement. I hope to show in these articles that in the Mahabharata period India was as great a centre of luxury and mechanical comforts as France and America are to-day. She had wealth, she had all the appurtenances of material comfort, she had a huge army and bloated armaments, she had fine buildings and magnificent architectural monuments, she had firearms and machine guns, she had gold and silver galore, she had precious stones, gems, and pearls of all descriptions, she had pleasure boats and rapid conveyances; but she lacked the breath of life—character—and the result was that the overpowering weight of all these paraphernalia of material prosperity almost crushed and smothered her to death. Let the younger nations that boast of their Deaduaughts and machine guns beware of the doom of this august mother of nations.

II

THE ARMY.

In the Mahabharat period India had a standing army and soldiers were regularly paid. In the Sabha Parva (V. 48) Narad asks

A Standing Army.

Yudhishtira.

- (1) "Do you give to your soldiers their proper rations and pay them at (the appointed) time? Surely you do not oppress them by withholding from them (their rations and pay)."

In addition to the standing army, there were also volunteers, who formed part of the regular forces of the country and could be summoned in times of war. Says Bhishma (Udyoga Parva CLXV, 8.)

- (2) "I am experienced in all matters relating to the army and in diverse artifices and in making the paid soldiers and the *unpaid ones* (*volunteers*) do their work."

There were regular arsenals maintained by the Government. In the Sabha Parva (V, 34, 67) Narada asks Yudhishtara.

- (3) "Are all your forts always kept filled with treasure, food, weapons, water, *engines* and instruments, and are they protected by artisans and bowmen? O King, are your treasury-barns, stables, *arsenals*, and female apartments well guarded by servants who are ever devoted to you and who always seek your welfare."

- (1) कचि द्वलस्य भक्तश्च वेतनश्च यथोचितम् ।
संप्राप्तकाले दातव्यं ददासि न विकर्षसि । सभा पर्व । ५ अ० । ४८ ।
- (2) सेनाकर्म रायभिज्ञो ऽस्मि व्यूहेषु विविधेषु च ।
कर्मकारयितुश्चैव भृत नप्य भृतांस्मान् ॥
उद्योग पर्व । १६) अ० ८ श्लोक ॥
- (3) कच्चित्कोशश्च कोष्ठश्च वाहनं द्वारमा युधम् ।
आयश्च कृतकलगणै स्तवभक्तैरनुष्ठितः ॥ सभा पर्व । अ० ५ । ६७ ॥
कच्चिद्दुर्गाणि सर्वाणि धनधान्या युधादेकैः ॥

The regiments lived in forts and there was a Military Medical Service. In the Udyoga Parva (CL, 58) we read :

Military Physicians and Surgeons.

(4) "With CARTS and TRANSPORT CARS, and all descriptions of vehicles, the treasury, weapons and MACHINES AND PHYSICIANS and SURGEONS."

Again in the Bhishma Parva (CXXII, 17,) we are told :

(5) "Thereafter there came several practitioners of the healing art all well-trained and skilful in drawing out shafts carrying with them all the necessary balms and appliances. Beholding them Ganga's son said to your sons :—
Paying proper respect to these physicians and rewarding them with money do you dismiss them."

(5A) "In the Udyoga Parva it is written :

"And there were engaged many skilful workmen and experienced to whom were given regular salaries, as also physicians familiar with the science, furnished with all the necessary instruments and ingredients of their respective professions."

There is no doubt about it that firearms—muskets and guns—did exist in the Mahabharata period. In the Bhishma Parva (XCVII,

Firearms.

31) we read :—

(4) ये च वैद्याश्चिकित्सवः ॥ उद्योग पर्व । १५० अ० । ५८ ॥

(5) उपातिष्ठन्नथो वैद्याः शल्योद्धरण कोविदाः ।

सर्वोपकरणैर्युक्ताः कुशलैः साधु शिक्षिताः ॥

भीष्मपर्व । १२२ अ० । १७ ॥

तान् दृष्ट्वा जान्हवीपुत्रः प्रोवाच तनयं तव ।

धनं दत्त्वा विसृज्यन्तां पूजयित्वा चिकित्सकाः ॥

भीष्मपर्व । १२२ अ० । १८ ॥

(5A) तत्रासन् शिल्पिन प्राज्ञाः क्षतशोदक्ष वेतनाः ।

सर्वोपकरणैर्युक्ता वैद्याः शास्त्रविशारदाः ॥

उद्योगपर्व । १५१ अ० । १२ श्लोक ॥

(6) "Car warriors riding on their cars, O King, having slain many heroes with *Karnis* (barbed arrows) *Nalikas* (fire-arms) and shafts began to vociferate their war cries."

In the Darona Parva (CLVI, 69) we read :—

(7) "Showers of iron, wheels, Bhushandees (muskets) arrows, spears, *Shatughnees* (guns) and axes also began to fall there incessantly."

In the Bhishma Parva (XCVII, 57—58) we read :

(8) "The field of battle was strewn over with fallen darts, swords, arrows, lances, sabres, axes, clubs and bludgeons, and *Shatughnees* (guns) and bodies mutilated with weapons."

In the Bhishma Parva (XVII, 34) we read :—

(9) "His elephants each looking like a hill adorned with *machines*, lances and standards looked very beautiful."

Here are a few of the many other verses that bear upon the subject :—

(10) "With barbed arrows, with *Nalikas* (fire-arms) and Narachas Bhishma covered that army of the Pandvas." (Bhishma Parva, CVII, 13).

(6) रायेनश्चरथैराजन् कार्णिनालीकसायकैः ॥

भीष्मपर्व । ६७ अ० । ३१ श्लोक ॥

(7) आयसानि च चक्राणि भुशुण्ड्यः शक्तितोमराः ॥

पतन्त्यविरताः शूलाः शतघ्न्यः पद्भिशास्तथा ॥

द्रोणपर्व । १५६ अ० । ६६ श्लोक ॥

(8) समरे पतितश्चैव शक्नूषि शरतोमरैः ॥

निह्नैः पद्भिः प्रासैरयः कुन्तै परश्वधैः ॥

भीष्मपर्व । ६७ अ० । ५७ ॥

परिघौर्भिन्दिपालैश्च शतघ्नीभिस्तथैव च ॥

शरीरैः शस्त्रभिन्नैश्च समास्तीर्यत मेदिनी ॥

भीष्मपर्व । ६७ अ० । ५८ श्लोक ॥

(9) तस्य पर्वतसङ्काशा व्यरोचन्त महागजाः ॥

यन्त्रतोमरतूणीरपताकाभिश्च शोभिताः ॥ भी० प० । १७ अ० । ३४ ॥

(10) कार्णिनालीकनारीचैः छादयामास तद्वलम् ॥

भीष्मपर्व । १०७ अ० । १३ श्लोक ॥

- (11) The clubs, ironballs, *Sutaghnis* (guns), rocks,
- (2) darts, maces, bludgeons, swords, tridents, mal-
lets, battle axes, *Kampanas*, scimitars, nails,
Mushalas, axes, razors, hoes, shoe-headed arms,
Nalikas (fire-arms) vatsdantas and shafts of
bony heads" (Drona Parva, XXX, 16, 17).
- (12) "—————; he broke into pieces the *shotaghnis*
- (3) with shafts." (Bhishma Parva, CXIV, 41)
- (13) "Just as a conflagration fed with a constant
- (4) supply of fuel leaps from house to house
aided by a breeze, so also did Bhishma
then burn the hostile troops displaying his
weapons of celestial make." (Bhishma Parva,
CXVII, 61).
- (14) "There is no equal in battle to the wielder of
- (5) the Gandiva bow shooting winged arrows,
Nalikas (muskets) and arrows penetrating into
the heart. (Udyoga Parva, LI, 3).
- (15) "He should assail the kingdom of the
- (6) stronger one by means of fire weapons——"
- (Shanti Parva, XIX, 82).

- (11) सकस्य नष्टिनरवराः मुषलानि परश्वधाः ॥
क्षुराः क्षुरप्रणालीका, वत्स दन्तास्थिसन्धयः ॥
द्रो० प० । ३० अ० । ३६ श्लो० ॥
चाक्राणि विशिरवाः प्रासाः ॥
द्रो० प० । ३० अ० । १७ श्लो० ॥
- (12) पट्टिशश्च त्रिभिर्वाणैः श्विच्छेद तिलकाण्डवत् ।
स विभेद शतानीञ्च नवभिः कङ्कपत्रिभिः ।
भीष्मपर्व । ११४ अ० । ४६
- (13) यथाऽग्निः सुमहानिद्धः कक्षे चरति सानिलः ॥
तथा जज्वाल भीष्मोऽपि दिव्याऽन्यस्त्राण्युदीरयन् !
भीष्मपर्व । ११७ अ० । ६१ श्लो० ॥
- (14) अस्यतः कर्णिनालोकान् मार्गणान् हृदयच्छिदः ।
उद्योग प० । ५१ अ० । ३ श्लो० ॥
- (15) शस्त्राग्निविषभूर्च्छितः ॥
शान्तिपर्व । अ० ६७३ अ० । २२ श्लो० ॥

- (16) "He should keep small outlets in his walls
 (7) for firing guns from his fort, and carefully
 make arrangements for their defence like that
 of the greater gates. In all his gates he should
 place destructive engines. He should place
 on ramparts, shataghnis (guns) and other
 weapons." (Shanti Parva, LXIX, 44).
- (17) "Thunderbolts, *Tulagudas* (pieces of canon)
 (8) furnished with wheels and worked with
atmospheric expansion and emitting a sound
 resembling that of huge clouds were on the
 cars." (Vana Parva, XLII, 5).
- (18) "Then, O ruler of the earth, countless iron
 (9) balls appeared there like lustrous orbs in the
 cloudless firmament. Shataghnis (pieces of
 canon) of four or five wheels." (Drona Parva,
 CC, 18, 19).

Hear are some peculiar weapons which are perhaps
 not used in warfare now in any part
 of the world.

Some Peculiar Weapons.

(16) तेषाञ्च द्वारवद्गुप्तिः कार्य्या सर्वात्मना भवेत् ।

आरोपयेत् शतध्नीश्च स्वाधीनानि च कारयेत्

शान्तिपर्व । ६७ अ० । ४४ श्लो० ॥

(17) तथैवाशनयश्चैव चक्रयुक्तास्तुला गुडा ॥

वायुस्फोटाः सनिर्धाता महामेघस्वनास्तथा ।

वनपर्व । ४२ अ० । ५ श्लोक ॥

(18) तथाऽपरे द्योतमाना ज्योतीषीवाम्बरेऽमले ॥

प्रादुरासीन्महीपाल कार्णायसभया गुडाः ॥

द्रोणपर्व । २०० अ० । १८ श्लो ॥

चतुश्चक्रा विचित्राश्च शतघ्नयः ।

द्रोणपर्व । २०० अ० । १८ श्लो० ॥

(19, 1) "Take this favourite weapon of mine called *Antardhana* ; this effulgent, mighty and powerful weapon is capable of sending the enemy to sleep." (Vana Parva, XLI, 39).

(20, 2) "—————then took up a wheel furnished with one hundred thousand spokes. (This wheel) the edge of which was sharp as that of a razor, and which was as resplendent as the morning sun and was studded with gems and precious stones." (Drona Parva, XVI, 76).

(21, 3) "An *asani* of dreadful appearance furnished with eight wheels and manufactured by Rudra himself." (Drona Parva, CLXXLI, 95).

The science of war had been carried by our Aryan ancestors to perfection. They fought according to certain humane laws the violation of which was censured by the international public opinion of the time. I am not sure that the laws were always respected by all warriors but there can be no doubt about it that they existed. Here are a few of them :—

(22) "O best of the Bharata race, then the Kurus, the Pandavas and the Somakas made certain agreements and settled some rules regarding the different kinds of fight, (such as) men

(19) तदिदं प्रतिगृह्णीष्व अन्तर्धानं प्रियं मम ॥

भोजस्तेजोद्युतिकरं प्रस्वापन मरातिनुत् :

वनपर्व । ४१ ध० । ३६ श्लो०

(20) चक्रं शतसहस्रारम गृह्णा दव्यस्थितो भृशम् ।

क्षुरान्तं बालसूर्याभं मणिवज्रविभूषितम् ।

द्रोणपर्व । ७० अ० । ७६ श्लो० ॥

(21) अष्टचक्रां महाघोरा मरणीं रुद्रनिर्मिताम् ॥

तामवप्लुत्य जग्राह कर्णो न्यस्य रथे धनुः ।

द्रोणपर्व । १७६ ध० । २५॥

equally situated should fight with one another with all fairness. If having fought with fairness, the combatants withdraw, that would be preferred. Those who are engaged in a battle of words should be fought against with only words. Those that leave the fight should never be killed. A car warrior should fight with only a car-warrior. He who is on the back of an elephant should fight only with another such combatant. O descendant of Bharata, a horseman must fight with a horseman and a foot soldier with a foot soldier. Always being led by considerations of fitness, willingness, bravery and strength one should strike after having challenged him. None should strike one who is confiding or who is panic-stricken. One fighting with another, one seeking refuge, one retreating, one whose weapon is broken and one who is not clad in armour should never be struck.

(22) ततस्ते समयं चक्रुः कुरुपाण्डव सोमकाः ॥

धर्मं संस्थापयामासुः युद्धानां भरतसत्तम । भी० प० । १ । २६ ।

*

निवृत्ते विहिते युद्धे स्यात्प्रीतिर्नः परस्परम् ।

यथापरं यथायोगं न चास्याच्छूलनं पुनः ॥ भी० प० । १ । २७ ।

*

वाचायुद्धे प्रवृत्तानां वागैव प्रतियोधनम् ॥

निष्क्रान्ताः पतनामध्यान्न हन्तव्याः कदाचन । भी० प० । १ । २८ ।

रथी च रथिना योध्यो गजेन गजधूर्गतः ॥

अश्वेनाश्वो पदातिश्च पादातेनैव भारत । भी० प० । १ । २९ ॥

यथायोग्यं यथाकामं यद्योत्साहं यथाबलम् ।

समाभाष्य प्रहर्त्तव्यं न विश्वस्ते न विह्वले । भी० प० । १ । ३०

एकेन स हसंयुक्तः प्रपन्नो विमुखस्तथा ।

चीयणश्चो विवर्मा च न हन्तव्यः कदाचन । भी० प० । १ । ३१ ॥

न सृतेषु न धुर्येषु न च शस्त्रोपजीविषु ।

न भेरीयुगवादेषु प्रहर्त्तव्यं कथञ्चन । भी० प० । १ । ३२ ।

Charioteers, animals, men engaged in carrying weapons, those who play on drums and those who blow conches should never be smitten."

(Bhishma Parva I, 26, 27, 28, 29, 30, 31 32).

The life of an ambassador or a messenger was held sacred and it was accounted a great sin to make a captive of him. In the Udyoga Parva (LXXXVIII, 18) Dharitrashta says :

(23) " Harishkesha is an ambassador and in relation is dear to ourselves. He has done no wrong to the Kurus. How then is it proper that he should be made a captive ?"

In the Shanti Parva there is a rule characteristic of the Vedic period which, so far as evidence is furnished by the Mahabharata, was honoured in the period of which we are treating more in breach than in observance. It shows, however, that in very ancient times learned and righteous men had a statutory control of war and could always intervene as of right. The following verses are found in Chap. (XCVI) of the Shanti Parva :—

(24) " If a Brahman with a view to secure peace fearlessly intervenes between the two contending parties, both should immediately stop fighting. He would break an eternal rule who would kill or wound such a Brahman. If any Kshatriya breaks that rule, he would become the most cursed of his order." (8, 9).

(23) दूतश्च हृषीकेशश्च सम्बन्धी चाप्रियश्च नः ।
अपायः कौरवेभ्यु स कथं बन्धमर्हति । उद्यो प० । ८७ अ० । १८ ॥

(24) अनीकयोः संहृत्योः यदीयाद्वाह्मणोऽन्तराः ।
शान्ति मीच्छन्नुभयतो न योधव्यन्तदाभवेत् ॥
शा० प० । ८६ अ० । ८

मर्घादां शाश्वतीं भिन्ध्यात् ब्राह्मणं योऽभिलङ्घयेत् ॥
अथ चेऽलङ्घयेदेतां मर्यादां क्षत्रियब्रुवः ॥ शा० प० । ८६ अ० । ८ ॥

It appears that the army was regularly drilled and made familiar with all kinds of formations. In the Drona Parva (LXXXVII, 22, 24.) we read :—

Military Drill.

(25) "The array that the Son of Bharadavaja then formed partly figuring a *sakata* and partly a *circle*, was full forty-eight miles in length, and its back portion in width, measured full twenty miles. Drona himself formed this array in which were stationed numerous brave kings and innumerable cars, elephants, horses and foot soldiers. In the back portion of that array was formed another impenetrable array figuring a *lotus*. Within this latter again was another closely formed array that was designated the *needle*."

Tents were freely used on the battlefield. In the Udyoga Parva, (CLI) we read :—

Tents.

(26) "Separate tents of great value were fixed there on the face of the earth, one for each and they looked like so many palaces, O chief among kings."

(25) हीर्घो द्वादशगव्यूतिः पञ्चाक्षं पञ्चविस्तृतः ॥
व्यूहः स चक्रशकटो भारद्वाजेन निर्मितः ॥ द्रो० प० । ८७ अ० । २२ ॥
नानानृपतिभिर्वीरैः स्तब्ध तत्र व्यवस्थितैः ॥
रथाश्वगजपत्योद्यैर्द्रोणेन बिहितः स्वयम् । द्रो० प० । ८७ अ० । २३ ॥
पञ्चाक्षं तस्य पद्मस्य गर्मव्यूहः सुदुर्भेदः ॥
सूचीपद्मस्य गर्मस्थो गूढो व्यूहः कृतः पुनः ॥

द्रो० प० ८७ अ० । २४ ॥

(26) शिबिराणि भद्रार्हाणि राज्ञां तत्रवृषक् पृथक् ॥
बिमानामीव राजेन्द्र निविष्टानि महतिखे ॥

उ० प० । १५१ अ० । ११ ॥

The Aryas of the Mahabharata period sometimes fought at night time. They could not fight in the dark and therefore in some unexplained manner tied lamps to their horses, elephants and cars. We read in the Drona Parva, (CL XIII, 16).

War at Night Time.

(27) "Five lamps were placed on each car and three on each maddened elephant. Upon each horse was placed a huge lamp."

Almost all the ancient nations but more specially the Greeks and the Indians fought in chariots. Our ancestors of the Mahabharata period had devised a car with noiseless wheels with a view to surprise the enemy. Whether rubber tyres were employed or some other device was used is not known. In the Udyoga Parva (XLVIII, 2) we read :—

Cars with Noiseless Wheels.

(28) "When Sahdeva, mounted on a car with well-trained horses, proceeding in the wished-for direction *having noiseless wheels* and adorned with golden stars, will fell down the heads of kings with innumerable arrows."

Aryan chivalry required that the enemy should be treated in a cavalier fashion and his wounds attended to. In the Shanti Parva, (XCV 12) we read :—

The Amenities of War.

(29) "A wounded opponent should either be sent to his own home or if brought to the victor's

(27) महाधनैरामरणैर्दासैः शस्त्रैश्च दिव्यैरभिसंपतद्भिः ॥
रथे रथे पञ्च विदीपिकास्तु प्रदीपिकामत्र गजे त्रयश्च ॥
द्रोणपर्व १६३ अ० । १६ श्लोक ॥

(28) पद्मागतो ब्राह्मकूजनाशं सुवर्णतारं रथमाततायी ॥
दान्तेर्युक्तं सहदेवो प्रविष्टः शिरांसि राज्ञां क्षेप्यते मार्गणौघैः ॥

house, should have his wounds dressed by skilful surgeons."

Similary, a maiden caught in battle was honourably treated. In the same Parva, (XCVI 5) we read :—

- (30) "If a king carries forcibly a maiden from the house of his defeated foe, he should keep her for a year and ask her whether she would marry him or any one else. If she does not agree, she should then be sent back."

It appears that there was a regular Commissariat Department and at the time of war arrangements were made for provisions, shops, etc. In the last chapter of the Udyoga Parva are described the preparations for the march of Yudhishtira's army. There we read (17, 26, 27).

Commissariat Department.

- (31) "Together with elephants and steeds and other followers, provisions of the best kind, as well as for those who lived by means of mechanical arts and there were (in the rear) carts, shops, vehicles, and beasts of burden of all kinds and thousands of elephants and tens of thousands of steeds. And all the children and women, and those who were emaciated and weak."

And with the animals carrying the treasures and his granaries and uniting all these by means

- (29) मिथ्यागो नमिहन्तव्यो नानपत्यः कथञ्चन ।

भग्नरास्त्रो विपन्नश्च कृत्रज्यो हतवाहनः ।

चिकित्स्यः स्यात्स्वविषये प्राप्यो वास्वगृहे भवेत् ॥

शान्ति प० । ८५ अ० श्लोक १६ ॥

- (30) नार्वाक् संवत्सरात्कन्या प्रष्टव्या विक्रमाहता ॥

एवमेव धनसर्वं यच्चान्य त्सहसा हतम् ॥

शान्ति प० । ८६ अ० । श्लोक ५ ॥

of an army of elephants, King Yudhishtira slowly marched forward."

(31) व्यादिदेश स बाह्यानां भक्ष्यभोज्यमनुत्तमम् ॥

सगजाश्वमनुष्याणां ये च शिल्पोपजीविनः ॥

उद्योग प० । १६ अ० । ७ ॥

शकटापणवेशाश्च यानं युज्यञ्च सर्वशः ।

तत्र नागसहस्राणि हयानामयुतानि च ॥

उद्योग पर्व । १६ अ० । २६ ॥

फलगु सर्वं कलत्रञ्च यत्किञ्चित्कुर्यादुर्वलम् ।

कोषसञ्चयबाह्यांश्च कोष्ठागारं तथैव च ॥

उद्योग प० । १६ अ० । २७ ॥

Swami Dayanand Saraswati.

(By A. Christina Albers).

The spirit wings of life in darkness veiled
 Drooped sadly over India's ancient shore ;
 The vine that once the grape of wisdom bore
 Lay half decayed. The sun of truth was paled
 By clouds of ignorance and tantric rite.
 Perverted customs had enslaved the race,
 While superstition took pure reason's place
 And held tyrannic sway with cruel might,
 When from Hymalayan heights a giant came
 Whose mighty brow shone with the light of day,
 He pierced the midnight gloom with wisdom's ray.
 Bearing aloft the torch of Vedic flame.
 Truth's echo throbbed and stirred the sleeping land
 Where spoke the thunder voice of *Dayanand*.

Memoir of Mr. Stead.

(By Mr. Keshavlal L. Oza, M.A.).

They do not die

Nor lose their mortal sympathy

Nor change to us although they change.

.....
Why weep ye, then, for him, who having run

The bounds of man's appointed years at last

Life's blessings all enjoyed, life's labour done

Serenely to his final rest has passed ?

—
The difficult task of analysing a great mind, in which, according to Horace, the life of the venerable man is exhibited to us as in a votive picture, requires ample space as well as other adequate means and ability, for none of which we shall now presume to contend. In the particular case of Stead, to attempt it would be more than unusually hazardous, from the extraordinary variety and versatility of his powers, and the still further development of them for which, we, in faith, did certainly and fervently look. As the cruel fates have it, a cheerless feeling of desolation creeps across us, as we remember—that majestic form shall press this earth no more ; those eyes of fire shall sound human hearts no more ; that voice, mellow as that of the summer ocean breaking on a silver strand, shall swell and sink no more ; and that large heart shall no more open its portals at the calls of suffering humanity. Yet long shall England, ay, and the world, continue to cherish his image and to bless his memory ; and whether or not he obtain a splendid monument, he will not require it, for as Alexander Smith writes:

Now the fame that scorn'd him while he lived

Waits on him like a menial.

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Personalities like Stead's are exhibited to advantage
only after they pass beyond the howling senses' ebb and

flow. The grave, it has been aptly said, is a crucible. That earth, thrown on a man, sifts his name, and allows it to pass forth only purified. This the English nation abundantly proved when all classes, from the highest to the humblest, came together at a memorial service held in Westminster Chapel to express their love and admiration of the deceased. The homage paid was real : affectionate regret was strong in proportion to the opportunities enjoyed of observing him closely in the routine discharge of his daily duties. The various impulses of sentiment and reflection manifested on this solemn occasion are all alike honourable to the nation which could feel and frankly utter them ; for in all it was to the man alone, apart from any adventitious distinctions, free from any possible suspicion of self-regarding motives that the tribute was paid. A people that can feel so deeply, so as one man, the worth of man, is strong and sound at the core. These manifestations may be taken as ' sets-off ' against the neglect of the great man in his life-time—perhaps they were wanted, but they are sufficient.

In his life-time, Stead was subjected to systematic misrepresentation. He was often accused of crankiness partly because he was crammed full of initiative and original ideas, and partly because in an age of large profession and little deeds, he was earnest to the brink of frenzy. When it was fashionable to sneer at religion, he evinced the same simplicity of tastes, the same spiritual-mindedness and the same striving after practically impossible ideals that reminded us of the old-time Puritanism. And, indeed, as Newman points out, no man can be said to know ' anything of religious importance till he has done something in consequence of it. Whatever is done regularly, in the definite name of religion, drives a nail through the character, and fixes a man in his adherence to what he professes. At issue with the dominant tendencies of his age, Stead was too incomprehensible for his critics. They sought a clue to his character and a scheme for his conduct, always wondering

why he should have wielded a power, so gigantic during a period so unprecedented ; why throughout all this long period, he should have retained the ardent love and admiration of a highly intelligent nation, who have poured out their hearts in one universal wail of sorrow over his too sudden decease. Surely, the man who has borne such discussion, endured such abuse, sustained such panegyric, and who remains an object of curiosity, wonder and inquiry still, must have been the most extraordinary production of modern times. It will not, therefore, be quite *mal à propos* for us to express our mind on the subject.

We hold that Stead was by nature a man of comprehensive intellect, with a strong sympathy for all kinds of knowledge, putting us in mind of the spirit of Browning's Grammarian :

Let me know *all*, prate not of most or least
Painful or easy.

He was animated by a vigorous instinct of practical benevolence and borne upwards and onwards by an enthusiastic imagination. In him, intellect, imagination and sentiment were all powerful—not harmoniously blended, of course—and acted as mutual checks or counter-agents. Unlike the majority of his countrymen whom an English author describes as “gruff, stormy, rude and inaccessible,” he was the kindest of friends and the most hospitable of hosts. What struck us most about him were his high sense of justice, his spirit of tolerance and his astonishingly wide international sympathies. He knew full well that there were other countries in the world besides England and set himself the task to understand those other countries and acquire more than a nodding acquaintance with their people. England has every right to be proud of her Prince of Journalists who has done so much to bring about the existing *entente cordiale* with Russia on the one hand and the United States on the other. He was not one of those slack-baked political weaklings called Little Englanders who advocate the abolition of standing armies, he break-

up of the British Empire and the repudiation of the benign dispensation of Providence to safeguard the interests of the teeming millions of India. Stead, on the contrary, was the principal champion of imperialism and of what is commonly known as the 'two-power standard' of the imperial Navy. He realised that through the impact of the Western civilisation and culture, the inorganic mass of India had become vascular and sensitive and that prudence counselled the gradual abandonment of the process of perpetual dry-nursing. Unlike most of his countrymen, he did not regard the national motto of Germany, "*Deutschland über alles*" as a terrible nightmare, menacing the safety of England. To safeguard the interest and welfare of one's motherland is an elementary instinct born with every man, and it is a sad travesty of human nature to construe these and similar impulses as indications of suppressed antagonism in relation to neighbouring countries. Altogether we may say of Stead what Reid remarks concerning Houghton, that he 'warmed both hands before the fire of life,' that from first to last no object was dearer to him than the sharing of the pleasures and blessings which he himself relished so keenly with those who were less happily placed. He never stinted his deeds of kindness and goodwill, even when prudence might have led him to do so. It was his greatest delight to give, not the savourless bread of charity, but the rich fruits of sympathy and love to all who stood in need of them. "Write me as one that loved his fellow-men" would be the most welcome epitaph for him, for cant and the affectations of virtue were alike hateful to him.

His idea of journalism was to address mankind as a whole and to instruct their judgments as well as to charm their imagination; here to allure, and there to alarm; here to calm, and there to arouse; here to reason away their doubts and prejudices, and there to awaken their emotions. He had a horror of diffusion and *diabetes verborum* which mar the writings of budding journalists. Consequently his *Review* was none of those mixtures of fire and slaughter politics and skull-and-marrowbone romances

which are so extant in these days. His was not one of those journals which kindle discord between nations ; where whatever is good and praiseworthy is omitted, and the failings and crimes are dwelt upon with a horrid satisfaction. As Lecky observes, some of the very worst acts of which man can be guilty are acts which are commonly untouched by law and only faintly censured by opinion. Political crimes which a false and sickly sentiment so readily condones are conspicuous among men, who have been gambling for wealth and power with the lives and fortunes of multitudes ; men who for their own personal ambition are prepared to sacrifice the most vital interests of their country ; men who in times of great national danger and excitement deliberately launch falsehood after falsehood in the public press in the well-founded conviction that they will do their evil work before they can be contradicted, may be met shameless and almost uncensured in parliaments and drawing-rooms. The amount of false statement in this world which cannot be attributed to mere carelessness, inaccuracy or exaggeration, but which is plainly both deliberate and malevolent, can hardly be overrated. Sometimes it is due to a mere desire to create a lucrative sensation, or to gratify a personal dislike, or even to an unprovoked malevolence which takes pleasure in inflicting pain. It is much to be questioned whether the greatest criminals are to be found within the walls of prisons. Dishonesty on a small scale always finds its punishment. Dishonesty on a gigantic scale continually escapes. In the majority of cases these crimes are perpetrated by educated men, who are in possession of all the necessities, of most of the comforts, and of many of the luxuries of life, and the worst of them are powerfully favoured by the conditions of modern civilisation.

Stead's manner was one long protest against the delivery of slap-dash judgments. It is most pitiful to see, whilst noble and devoted men, heaven's own chivalry, are engaged in the work of mercy, healing the rankling heart-

sores of nations, to see the ill-omened magpies, jesting in the face of heaven, hopping about with their notes and sketches, and sowing tares among the wheat, like their father of old.

Does not every act of aggression, every outbreak of physical force between man and man, tend indirectly to the promotion of war? Whoever lifts his hand against his neighbour commits a public wrong of far greater extent and importance than he may imagine; he does, in fact, what in him lies, to stem the progress of true civilisation and to bring back a moral chaos. As long as armed aggression prevails, most men will call for armed repression, and the enemies of true liberty rejoice in the pretext. A serious consideration this for rioters, especially at a season like the present, when the difficulties of the times might lead the unreflecting into acts of violence. These men do not consider that by every outrage they rivet the chain more firmly on their own necks. Stead suggested the solution in urging from the pulpit and the press that the true method of working with God lay in exalting the love of justice, of freedom, and of peace; that man might be enabled to develop all his faculties to the best purpose, if we placed before him, for his object, as Carlyle says, not the highest happiness but the highest nobleness possible; that this condition would be reached if we elevated in every man the idea of the dignity and solemnity of the mission of civilised humanity; if we kindled in him the desire to appreciate and love more and more the common life of all his brothers in God. Separate this, or but make it subordinate in our chart of life and we will do nothing.*

*We venture to give below an extract from the speech which Stead delivered at the National Peace Convention held in London in 1899:—

"We have not yet learnt the pothooks and hangers of international morality. I do not ask for a moment that we should love our enemies; that is far, far too high in this work-a-day world in which, at least, I have been living for the last two months now—but do you not think that it might be endeavoured, just as the thin end of the wedge, to inculcate that Christian men and women should be taught really and practically in their pulpits, and even in their newspapers, that hatred, malice, and all uncharitableness are not the first of Christian virtues when you are dealing with the Russian or the Frenchman? And do you not think that it would not be such a very difficult thing to teach people that they should always, in judging a foreign nation, endeavour to put themselves in that nation's place, and judge them as they would be

But we must hasten to a close. At the outset of his career, Stead appeared to us somewhat of a hard-hitting political pamphleteer, at times dipping his pen in vitriol with a vengeance. Latterly, however, his aspect and attitude were beautiful in the extreme. Any harshness of his earlier days had been rounded off by time, 'like the high leaves upon the holly-tree.' His hopeful, enthusiastic benevolence was pure, unsophisticated, as in youth : he was to the last a child in heart. He leaves no new system of opinion behind him ; but he leaves some ideas that live and give life—what can only be done by true genius. He was incessant in teaching, both by precept and practice, how much one earnest man can accomplish by working incessantly in any sphere he may be placed in. He was the great apostle in this age of the infinite superiority of the living benevolence of a good man to the fossilised benevolence embodied in statues. Himself full of intense life and benevolence, he communicated the contagion to all who came into contact with him. It would be a grievous error to judge him by the forms in which his mind was cast in youth or by the controversies in which he was engaged—these all were local and sectarian. He must rather be judged by the universality of his mind, which over-informed those outward visible appearances, and from its own redundant vitality imparted life and energy to others. We can give no better compliment to Stead than that contained in the following words of the great Italian poet : His was a life so round and full that when it rolled out of time into eternity, the world knew not how great a void was left until a generation had passed away.

The Psychological Aspect of Industrial Unrest.

(By Mr. St. George Lane Fox Pitt, M. A.)

INDUSTRIAL Unrest in civilized countries is no new phenomenon. The malady is chronic and manifests itself in periodic upheavals. In its present phase, however, the disorder has some interesting and novel features, the most striking of which is the higher organization of "Group interests."

"Labour" and "Capital," to use the current though somewhat misleading phraseology of the day, are always more or less discontented, but hitherto their discontent has been allowed to smoulder until the strain, becoming practically intolerable, was wont to find expression in the form of a strike, a lock-out, or even, on occasions, in some chaotic outbreak of violence. One of the peculiarities of the recent manifestations of industrial unrest is the tendency to forestall the approach of the intolerable stage by systematic and organized revolt on an extended scale. This new development is in a great measure due to the "spread of education," as to which I shall have a word to say later on.

The main purposes of the extended "group organization" to which I have referred, appear to be the greater leverage afforded to collective bargaining for higher wages on the one hand, and the power acquired thereby for increasing "profits" on the other.

Now a bargain implies a contract, the commercial value of which, in the prevailing atmosphere of suspicion and mistrust, depends upon the power and willingness of the State to enforce it. It is often wrongly assumed that it is the duty of Government to compel the performance of all contracts, whatever their nature. But as a fact, there are various forms of contract which Governments do not

recognise, for it is one of the conditions of enforcement that the terms of agreement are such that they should commend themselves to what is vaguely called the collective conscience. There is need, therefore, in a growing community for a constant re-adjustment of the laws of contract and property. There is, however, a marked tendency on the part of people whose "interests" have become assimilated with certain well established rules and customs to regard such rules and customs as an embodiment of the fixed decrees of nature; while there is also a tendency shown by both parties to a dispute to insist vehemently upon the validity of those provisions of the law only, which seem best to suit their own purposes; ignoring, or denouncing, meanwhile, such other provisions as may seem to them to conflict with their "interests."

These self-interested vagaries are no more than an expression of the inveterate habit of imperfectly developed human minds to believe in the truth of what appears to accord with that which presents itself at the moment as most desirable. This habit is generally coupled with another characteristic of immaturity, no less harmful and difficult to cope with, which makes us aim persistently at the subordination of the end to the means.

The industrial world thus finds itself confronted today with various and conflicting contentions resulting from a great confusion of ideas. These contentions emanate from the respective parties to the dispute with much semblance of earnest conviction, but with manifold signs of mistrust, impatience, and ill-will. Both sides maintain that they are fighting for "Great Principles," the triumph of which they insist is essential to the ultimate welfare and stability of the State. But individuals, or groups combined solely for the purpose of promoting their own interests, being, as a rule, quite incapable of forming sound and impartial judgments in regard to matters where their interests are in conflict with those of others, require in the case of not only for their own mutual safeguard, but also for

that of the general public, that there should be the authoritative intervention of unbiased and competent arbitrators to guide them aright. It is the establishment of such guiding authorities adapted to present conditions which is now engaging the attention of the British Government and Parliament.

It is obvious, however, that in order to secure the smooth working of the new arbitration machinery, the constituted authority must have the confidence of all parties and be invested with the power to enforce its decrees.

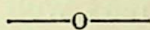
Let us now examine some of the ideas around which controversy has been raging. The "demand of Labour" is generally defined as an insistence upon its sharing to a greater extent than heretofore in the "good things of this world." At first sight this may appear to be a simple proposition, but when we come to enquire into the meaning of these much envied "good things" difficulties at once present themselves. The matter is not so simple, for indeed there is truth in the copy-book maxim, which says that what is one man's meat is another's poison. What is more, the same individual will at different times view the said meat and poison as interchangeable quantities even for himself.

The fact is, of course, that human beings, whether we regard them individually or collectively, have conflicting aims and ideals, and by no possibility can economic "wealth," as symbolised by "money," be made to cover the totality of "good things" even of this world. Vaguely men demand enjoyment as a right. This demand is variously expressed, but the prevailing belief seems to be that some outward social organization should be found which will provide the means of gratifying it. We ask, with ever growing imperiousness, that we should be provided with more material comfort, more ease, more opportunity to do as we please, more opportunity to add to our sources of amusement, dignity, and security for our lives and health. The magic word *money* is supposed to epitomize the source

of all these things ; and the State, which regulates its functions and determines its powers, is expected to furnish a more satisfactory or equitable means of distributing its beneficent influence. This money superstition is, in varying degrees, shared by all classes ; and although there are numerous signs of revolt against its autocracy, it still holds tyrannous sway.

It has always seemed to me that one of the greatest obstacles in the way of improving general social conditions is the ambiguity of terms in current use. Thus the word "wealth," which has a specific technical meaning in the sphere of economics, is often used in far wider application in poetry and general literature, and much trouble frequently results from a confusion of ideas consequent upon this ambiguity. In its strictly economic sense *wealth* connotes something in general demand, which has an exchange value, while *beneficence* for any moral use or purpose is not necessarily implied. A noble character, for example, cannot properly be said to have any economic value whatever, for here we are speaking of something which cannot be bought or sold. And yet what after all can be of greater importance to the welfare of a community than the character of its people ? I would urge, therefore, that what we stand in need of beyond everything else is an improvement in our educational system. Purer aims, loftier ideals, higher incentives to effort and a more generous outlook upon life should animate it ; so that future generations may grow up with simpler tastes, finer feelings, fewer false and exaggerated expectations, and with wiser conceptions as to the true meaning and purpose of life. I am not suggesting that the economic and industrial organization of "Group interests" will be rendered unnecessary by reason of such educational reform ; but that the task of adjustment would thereby be smoothed over and simplified. It is one of the consoling features of the present disturbed state that by forcing the people to think outside their accustomed grooves a great educational work has been incidentally brought about. It

has accomplished this work by a series of costly and rather dangerous object lessons. If but a tithe of the expenditure of brain and nerve power involved had been given a generation ago to the working out and inauguration of a sounder system of moral education, how vastly better off we should be to-day in everything that pertains to the happiness and true progress of the people !



This past system of mis-government, especially during the last three hundred years, has prepared, by its neglect, a class among the lower orders which it is now peculiarly difficult to govern. It deservedly lost their respect—but that was the least part of the mischief. The deadly part of it was, that the lower orders lost their habit, and at last their faculty, of respect,—lost the very capability of reverence, which is the most precious part of the human soul. Exactly in the degree in which you can find creatures greater than yourselves, to look up to, in that degree, you are enrolled yourself, and, in that degree, happy. If you could live always in the presence of Archangels, you would be happier than in that of men, but even if only in the company of admirable knights and beautiful ladies, the more noble and bright they were, and the more you could reverence their virtue, the happier you would be. On the contrary, if you were condemned to live among a multitude of idiots, dumb, distorted and malicious, you would not be happy in the constant sense of your own superiority. Thus all real joy and power of progress in humanity depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain.—*Ruskin.*

An Epoch-Making Book¹.

(By Brahmachari F. T. Brooks).

SUCH a torrent of books is gushing from the jaws of the Machine-God of to-day, that the lover of the truly good almost despairs of seeing it hold its own, or even win a passing recognition, amid the welter of the purposeless and meanly purposeful. Even a very good book may be pushed under in the rush, and lost to sight at once; or it may bob up twice or thrice before vanishing, like a white body drowning in swift, turbid waters.

But here we have a book that must be saved from such a fate at all costs—the more so as its educative mission to the mind of modern man may well require a generation or two of patient ‘rubbing in’ to adequately fulfil. Few are those whose minds are so free from rooted prejudice as to yield without a struggle, even to unanswerably proven truth. Fewer still are those who, perceiving, can or will find a short cut to vital application at once. For, as the *Gītā* says (vii, 27) :

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भा'त ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

“The [mental] delusion of opposites, inseparable from the [moral] condition of desire and aversion, driveth all creatures through creation in a state of utter lunacy ²”

The Great Illusion is a dispeller of *dvanda-moha* (the ‘delusion of opposites’), of the partiality, one-sidedness narrowness of vision, of the mental error of *perspective*, in short, which lies at the back of all wrong-doing individual, social, racial, national. Let none reject it under pretext that it is “merely a political book.” For it is above all things a *philosophic* book—a book, not of high-flown metaphysical speculation, but of simple, practical, vital philosophy. It embodies the application, to one of the most harassing

1. *The Great Illusion*.—A Study of the Relation of Military power in Nations to their Economic and Social Advantage. By Norman Angell. Wm. Heinemann, London, 2s-6d. Obtainable in India from the ‘League of the Helping Hand,’ Bharoacha Building, Kalbadevi Road, Bombay. Rs. 1-14-0 net.

2. “When King Edward’s attention was drawn to [Norman Angell’s book] its leading idea, that war between Great Britain and Germany would, from the point of view of both nations, be a costly and needless waste of life and treasure, one to him.” (Lord Esher in the *Dutsche Revue*—Italics mine.)

problems of modern human life—that of international relations—of the one true philosophic *attitude of mind* connoted by the Sanskrit term *nairdvandvam*, whereof impartiality, fairness, ‘seeing the other side as well,’ are more or less adequate English reflexes. This impartial attitude is really the one key to the solution of *all* cosmic problems, and is hence given in the *Upanishad* as a safe passport to final Salvation : पक्षपातविनिर्मुक्त ब्रह्म संपद्यते तदा *pakshpâtâ-vinirmuktam brahma sampadyatetadâ* : “Who casts off partiality reaches God then and there.” (*Amrtabindu Upd.*)

And so broad is Norman Angell’s treatment of the subject, that this book, while purporting to deal specifically with the improvement of relationships between England and Germany and, by direct implication, between all industrial and commercial nations that persist in worshipping the War-God of a bygone age, gives the clue to the one real solution of *all* the great problems of adjustment between naturally or artificially differentiated bodies of men—religious, racial, social. So that the reader will find his mind cleared and strengthened for dealing, according to his circumstances and responsibilities, with the inter-caste (and no-caste) question in India, the Capital and Labour question in commercial and industrial centres, and the East *vs.* West and light and dark Races question all the world over.

For the author of this book has somehow caught hold—in its human aspect—of the One Vital Axiom of Eternal Dharma : *yoga, loka-sangraha*, the Wholeness, the *organic* nature of Mankind, the inter-dependence of the limbs of the Greater Man—the *विराट् पुरुष vi-at-purusha*) of the Veda.

“The wealth of the world is not represented by a fixed amount of gold or money now in the possession of one power, and now in the possession of another, but depends on all the *unchecked* multiple activities of a community for the time being. Check those activities, whether by imposing tribute, or disadvantageous commercial conditions, or an unwelcome administration which sets up sterile politi-

“cal agitation, and you get less wealth—less wealth for the
 “conqueror, quite as much as for the conquered In
 “trade by free consent carrying mutual benefit we get larger
 “results for effort expended than in the exercise of physical
 “force which attempts to exact advantage for one party at the
 “expense of the other What it is important just now
 “to keep in mind is the incalculable intensification of this
 “diminution of physical force by our mechanical develop-
 “ment. The principle was obviously less true for Rome than
 “it is for Great Britain : Rome, however imperfectly, lived
 “largely by tribute. The sheer mechanical development of
 “the modern world has rendered tribute in the Roman sense
 “impossible. Rome did not have to create markets and find
 “a field for the employment of her capital. We do. What
 “result does this carry ? Rome could afford to be relatively
 “indifferent to the prosperity of her subject territory. We
 “cannot. If the territory is not prosperous we have no mar-
 “ket, and we have no field for our investments, and that is
 “why we are checked at every point from doing what Rome
 “was able to do. You can to some extent exact tribute by
 “force ; you cannot compel a man to buy your goods by
 “force if he does not want them, and has not got the money
 “to pay for them. Now, the difference which we see here
 “has been brought about by the interaction of a whole series
 “of mechanical changes—printing, gunpowder, steam, electri-
 “city, improved means of communication. It is the last-
 “named which has mainly created the fact of credit—phe-
 “nomena such as a synchronised bank-rate the world over,
 “and reacting bourses.

“One of the curiosities of this mechanical development,
 “with its deep-seated psychological results, is the general
 “failure to realize the real bearings of each step therein.
 “Printing was regarded, in the first instance, as merely a
 “new-fangled process which threw a great many copying
 “scribes and monks out of employment. But who realized
 “that in the simple invention of printing there was the
 “liberation of a force greater than the power of kings ? It is

"only here and there that we find an isolated thinker having
 "a glimmering of the political bearing of such inventions; of
 "the conception of the great truth that the more man suc-
 "ceeds in his struggle with nature, the less must be the role
 "of physical force between men, for the reason that *human*
 "*society has become with each success in the struggle against*
 "*nature a completer organism.* That is to say, that *the interde-*
 "*pendence of the parts has been increased,* and that the possibi-
 "lity of one part injuring another without injury to itself
 "has been diminished. Each part is more dependent on the
 "other parts, and the impulses to injury therefore must in the
 "nature of things be diminished. And that fact must be,
 "and is, daily redirecting human pugnacity. And it is note-
 "worthy that perhaps the best service which the improve-
 "ment of the instruments of man's struggle with nature per-
 "forms is the improvement of the human relation. Machinery
 "and the steam-engine have done something more than make
 "fortunes for manufacturers: they have abolished human
 "slavery. It was impossible for men in the mass to be other
 "than superstitious and irrational until they had the printed
 "book. "*Roads that are formed for the circulation of wealth*
 "*become channels for the circulation of ideas,* and render possible
 "that simultaneous action upon which all liberty depends."
 "And banking done by telegraphy concerns much more than
 "the stockbroker: it *demonstrates* clearly and dramatically
 "*the real interdependence of nations,* and is destined to *transform*
 "*the mind of the statesman.* Our struggle is with our environment,
 "*not with one another*; and those who talk as though struggle
 "between the parts of the same organism must necessarily
 "go on, and that impulses which are redirected every day
 "can never receive the particular redirection involved in
 "abandoning the struggle between States, ignorantly adopt
 "the formula of science, but leave half the facts out of con-
 "sideration. And just as the direction of the impulses will
 "be changed, *so will the character of the struggle be changed*; the
 "force which we shall use for our needs will be the force of
 "intelligence, of hard work, of character, of patience, self-
 "control, and a developed brain, and the pugnacity and com-

“bative-ness which, instead of being used up and wasted in
 “world-conflicts of futile destructiveness, will be, and are
 “being, diverted into the steady stream of rationally-directed
 “effort. The virile impulses become, not the tyrant and the
 “master, but the tool and servant of the controlling brain.”

(1911 *Ed.* pp. 228—231. Italics mine.)

I have purposely quoted at length this passage, clearly referring to universal issues. For, admirable is the obtuseness of the professional critic. Take the best and truest book in the world. If it purposely confines itself to broad generalities, the critic says : “This book is no doubt a valuable contribution to our literature ; but it can hardly be expected to serve any practical purpose. For it deals with vague generalities—theoretical pronouncements that sound all very well when delivered from a student’s arm-chair, but break down utterly when confronted with the stern facts of everyday life.” If on the other hand the book takes up some particular application (you can’t expect *all* aspects of human life to be dealt with in detail in one book, or by one man) and works it out most thoroughly and efficiently, the critic, calmly overlooking references to broader issues scattered here and there, goes on to say : “This book deals, very ably no doubt, with such and such a particular topic, of considerable interest to specialists. But the broad issues involved seem to have been overlooked by the author . . . ” And our critic forthwith proceeds to supply the deficiency, showing thereby how much better he himself might have done, had he been in the author’s skin. One wonders how on earth all those near-and-far-seeing critics are so modest and unassuming as to stand continually aside and let presumptuous authors step in first and spoil their (the critics’) best subjects by inadequate treatment, leaving for true genius nothing save the invidious task of finding fault.

Well, the above quotation is enough to show that the broad issues have *not* been overlooked in this book ; while the masterly treatment of the economic question, and of

the psychology (or is it pathology?) of modern *political* 'jingoism' in relation thereto, may be taken as a special and detailed illustration—drawn from certain stubborn facts which modern civilisation has for the first time thrust upon our attention—of the Universal Law of Good which the book brings home to us.

The Great Illusion is thus an essentially *moral* book—the more so that it doesn't 'moralise.' For sentimental moralists have been at it for ages, preaching Peace through self-sacrifice, denouncing war as a crime which spiritual heroes had better rebel against and be butchered, than help to perpetuate. To which the average good citizen is entitled to reply: "I quite believe you. War is indeed a crime. But I frankly fail to see how we, who love Peace, shall hasten its advent by yielding to those who despise it. That is why we, *who hate war*, must be armed to the very teeth lest those rascals, on the other side of yonder ditch, should take it into their minds to commit that very crime on us, and our helpless wives and little children." And *vice-versa* on the other side of the selfsame ditch.

Now Norman Angell has actually *tried* moralising about war, and *knows* what a failure it is. Therefore, being more concerned about the doing of actual good than about his own status on the ladder of sanctity, he has quietly 'climbed down,' putting into practice, all unawares, the precept (so sadly forgotten—or misread—in India) of the *Gita*, (iii, 26):

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत् सर्वकर्मणि विद् न युक्तः समाचरन् ॥ २६ ॥

"Let the wise man not muddle up the springs of action for [spiritually] unenlightened folk whom selfishness prompts to act. Let him encourage all right action by himself taking up work as agent of the Common Good."

That is why Norman Angell, diagnosing his mistake (and that of his predecessors, such as Tolstoi) with the sure intuition of the *पुरुषयोगावासी* (*puruṣa-yoga-abhigatī*), born

with non-separateness in consciousness and motive as his heirloom, gave up preaching to men that war is a crime, and started *demonstrating* to them, on lines of utter scientific sanity, that, however excusable in the past—where separateness, geographical, racial, religious, national, and social was the dominant fact—it is rapidly becoming, under modern civilised conditions, an unpardonable blunder. The more civilisation progresses, the more peoples are linked up by means of rapid communication—railways, post-office, telegraph, newspapers—the more finance becomes internationalised, the more business runs into interlocked credit and debit accounts instead of plunderable cash transactions, the more humanity becomes, economically speaking, an organism with interdependent limbs—the more impossible it is for one civilised country to attack another without disturbing the whole nexus of financial nerves, and *injuring itself by more and more immediate* recoil. Nay, more, as has always been taught by Religious Teachers, the recoil focusses itself on the disturber of harmony, and the victorious aggressor finds himself in the long run the worse for his very success. But the all-important difference to which Norman Angell draws our attention lies in this ; that in the past, owing to the lack of any continuous organisation linking up human consciousness on the surface of the globe, the recoil, though inevitable, could only take place in the *very* long run ; hence the Seer was condemned to somewhat futile utterances of a Law which life itself *seemed* to take pleasure in subverting. Whereas modern conditions are rapidly turning the long run into a short one, and making it possible to replace inefficient preaching by efficient *demonstration*. The history of the Franco-Prussian war and of its immediate consequences is especially instructive in this connection, and there is very little doubt that the Italo-Turkish war will further point the moral—though the issues are here somewhat confused owing to the Ottoman Empire being still largely unorganised from a commercial point of view, and *having, moreover, writ large against it in the Book of Fate*

the yet unexpended recoil of its own past career of aggression.

So lucid are Norman Angell's arguments, so irrefutable his historical and economic facts, and so clear—to all save the jaundiced critic—his grasp of great general issues at the back of the particular instances dealt with, that,—although specifically prompted by a desire to prick the particular bubble of illusion that is luring Great Britain and Germany to the terrible race for arguments of which the goal is ruin, whether through war or without it,—the first issue of the book (1) brought the author, together with a collective letter of thanks from 100 members of the German Parliament, a declaration from the French Minister of Colonies, to the effect that France would administer her *colonial possessions* on the plan laid down there—*development*, not exploitation.²

It is clear, then, that this is a book of which the influence for good cannot be overrated. All that is wanted is that it shall circulate, and circulate, and circulate. None need feel aggrieved—or gratified, according to standpoint—to see that it has hitherto failed to bring about a *sudden* revolution in international politics. That is not how books do their work. Wrong action, individual or collective, is invariably based on wrong notions. A true Book attacks the wrong notions, leaving wrong action to continue, apparently unchecked, until the *balance of opinion* is reversed, by a process of gradual conversion, from the wrong side to the right one. Then, and then only, has *converted opinion* the power to dictate right action.

Now this process of conversion, *even in a single individual*, may well be a matter of months or years—sudden though the outcrop on the surface may seem. For a single individual may be conceived as an organised collection of subordinate mental units and groups of units, having the multitudinous separate brain-cells, and groups of brain-cells as their respective fulcra. Those who practise self-introspection may actually feel themselves to be such a 'crowd,' synthesised and hierarchised, group after group,

1. *Europe's Optical Illusion* (Nov. 1909)—a booklet barely one-third of the present *Great Illusion* in size, the price being nevertheless the same.

2. From a very interesting interview with Norman Angell published in *Everybody's Weekly*, Sept. 30th, 1911, and reprinted by F.T. Brooks in a series of pamphlets entitled "*A Sign of the Times*", which will be posted to any address, on receipt of 2 annas in stamps, by The Manager, Vyasasharma, Adyar, Madras.

into a single Ego, and more or less perfectly controlled by his one will. Now the one Ego-will may be weak in control, and more or less at the mercy of some dominant group in which it becomes absorbed, and which can thus tyrannise over the rest. Such groups may oust each other from power like successive historic dynasties and parties, each readjustment being, as it were, a sort of lesser conversion. Or the one Ego-will, grown to puberty, revelling in its newly-found strength, may seek to coerce all its component units and groups into mechanical subservience. This yields prompt outer results, and brings credit to the controlling Ego. Lastly, grown to maturity, skilled in use and withholdal, secure in repose as in act irresistible, it may choose to delicately pervade its whole field, secretly inducing, suggesting, protecting, fostering, but refraining from patent interference save when emergency requires, and thus allowing its component units to fall gradually into line largely *of their own accord*. This yields results of quite a different cosmic order, painfully slow though they may seem. Few indeed are they that tread this path.

But when, instead of a single individual, we come to consider Mankind as a whole, synthesizing all the various lesser groups within it—racial, religious, national, social, political—it is evidently the latter method that is being followed by whatever Power controls our Human Evolution as a whole. The same is to a large extent true, spite of mutual interferences and tyrannies—political and ‘spiritual’—when we deal with the larger complex subordinate groups. Hence real turning points in the history of nations and races, though they may be fairly sudden in their *outer* appearance, are invariably the outcrop of a slow antecedent process of mental conversion, which may have been steadily proceeding for centuries, affecting unit after unit and group after group until the balance of opinion was altered once for all, compelling a comparatively sudden change of policy, with results stable because the outcome of irresistible organic evolutionary forces.

It is such a process of rational conversion that the *Great Illusion* ushers in ; and were the circumstances of 'civilised' humanity what they were even a century or two ago, one might well expect it to continue for a number of generations without any apparent result in policy. *But things are not quite as they used to be.* A swiftly increasing acceleration in the processes of History is clearly pointed out by Norman Angell himself, and the results of his own propaganda are bound to be more rapid in proportion. Besides, we are dealing, not with mere abstract propositions, but with *facts*, and *laws* behind the facts, which modern circumstances have rendered demonstrable. Hence all that is wanted is that the book shall be circulated, steadily and deliberately, for a number of years, by all who have its aims at heart, wherever there are eyes to read and minds to be affected. Above all are the impressionable minds of the younger generation to be given a clear grasp of the new organic gospel—which is after all nothing but the world-old Gospel of **लोक संग्रह** (*loka-sangraha*) in a new practical and scientific garb : the Gospel preached by all true seers in the past, but *demonstrable* for the first time to-day thanks to the new conditions of swift intercourse into which humanity has been ushered unawares.

"But with it all must go the campaign of education, shrewdly and efficiently conducted (as shrewdly and efficiently conducted, for instance, as are some of our Jingo newspapers), with due regards to the demands of strategy and tactics. Fewer frontal attacks on entrenched prejudices ; the best results will be obtained by flank and turning movements.

"Let me illustrate. I have succeeded, in an hour's talk, in giving an intelligent boy of twelve a clearer grasp of the real meaning of money and the mechanism of credit and exchange than is possessed by many a man of my acquaintance running large businesses. Now, if every boy in America, England and Germany could have as clear an idea of the real nature of wealth and money, it would, in

“ten years’ time, be an utter impossibility to organize a war
 “scare. For those boys would then constitute a great part
 “of the active public opinion of their time, and would have
 “at least some dim conception of the preposterousness of the
 “ideas upon which military aggression is based. Is there
 “any enormous difficulty in insuring that our youth should
 “get such simple lessons in finance ? The Education Depart-
 “ment of each country concerned is now so organized as to
 “make the thing entirely feasible, and the introduction into
 “the educational curriculum of each country of some such
 “brief lesson, in which scrupulous care should be taken to
 “see that not a word concerning peace, or war, or armaments
 “was mentioned, would be a simple matter for a few resolute
 “men determined to carry it out. And one of the strongest
 “positions of the Jingo would be undermined without his
 “having the least idea of what was taking place.

“And this is but an example—but a detail of a hundred
 “like ones that would, if employed with the right direction
 “and the right method, make a campaign of this sort irresis-
 “tible.”

(1911 Ed. pp. 329-330).

One word more. Indian readers are apt to say : “All
 this concerns the West only. We Indians are disarmed :
 we could not go to war and we would. Why should *we*
 have anything to do with a book like this ? ”

Now I do not wish to wound the susceptibilities of
 my many Indian friends who echo the above sentiment
 with almost monotonous iteration. But I must frankly
 confess that such a view strikes me as lamentably short-
 sighted. There are at least three good reasons why this
 book should be read ; and not only read, but carefully
 studied and deliberately brought into prominence by all
 right-thinking educated Indians.

Firstly, it is one of the best and most valiant onslaughts
 of the purified human mind upon entrenched error and pre-
 judice. Such a book has, as I have said before, a permanent
 educational value. *It belongs to all Mankind.* Its study forms

part of a much-needed initiation into the right balance of mind and the right method of argumentation with which the specific religious and social errors and prejudices that cripple the life of India herself should be tackled by the progressive Indian citizen of to-morrow.

Secondly, it is essential that the intelligent youth of a country which is gradually *making up its mind to progress*—in spite of all its present disabilities, no matter by whom (itself and others) they may have been inflicted. It is essential, I say, that the youth of such a country should keep in touch with the most progressive thought of the West. Such books are, to the coming generation of Indians, what Mill and Spencer were to their fathers—with a circle of influence widened by the spread of education. If this well-nigh prophetic phase of Western thought be ignored, many of the educated young men of India, owing to the natural swing of wounded feelings, may some day find themselves unconsciously working to drive their country *into* the gilt-edged barbarism by contact with which their Land has suffered, and *out of* which all that is best in the West is struggling to emerge—an international barbarism, hitherto miscalled ‘civilisation,’ of which books like *The Great Illusion* are to-day sounding the death-knell.

Thirdly, and here a mere hint must suffice—the widespread circulation of this book in India (circulation which no sane person can object to, since who would object to it, here in India, might as well be preaching . . . ‘anarchy’) cannot but actively help to focus upon it the attention which it so much needs on the English side, both here and ‘at home.’ Therefore Indians who promote its circulation will, besides doing good to India, be doing also perhaps more than they know to bring about the much-needed conversion of the proud and warlike nations of the West, England foremost, to this long-expected scientific Gospel of economic, social and political sanity in mutual goodwill whereon—as on naught else—the welfare of the world, and of India, depends.

Eternity of Souls.

(By G. P.)

IN the issue of *Muslim Review* for January, 1912, there has appeared from the pen of Mr. "Lover of Truth" the eighth article of the series "Thoughts on the Fountain-head of Religion." It deals with the question of *eternity of souls*, and raises only two objections against that doctrine. They are summed up as follows by the writer himself:—

"To sum up, we are so ignorant of the nature of our souls, thinkers and philosophers have given such a variety of answers to the simple question, 'what am I.?' we are not conscious of our existence throughout the past, we are not conscious of the continuity of our existence. All this is absolutely incompatible with the view that we are self-existent and co-eternal with the Deity.

"Again the relationship in which God and our souls stand must be due to the will of God. If so, that relationship must have commenced in time and our souls must have begun to be. Any other view with regard to the relationship between God and our souls is absolutely inconceivable."

As regards the first argument Mr. "Lover of Truth" devotes more than two pages of print to show that the nature of our souls has always been a very intricate problem and a deep mystery to us, and then suggests the following explanation: "our self or soul is a mystery to us because we have had no hand in its coming into existence, (as if according to the theory of eternity of souls, we

made or created our own souls !),* —because it came into existence since a mysterious power willed that it should come into existence." He then proceeds to say :

"If this be not so, if we are self-existent and eternal like God, our nature must be an open book to us. The mystery about soul and ego would disappear for ever. We shall need nobody to tell us that we are self-existent and eternal, we shall not need the help of the Vedas to enlighten us on the point."

Further on he says :—

"Why, if our intelligent, eternal and self-existent souls are so ignorant of their own nature that they cannot know what will happen to them tomorrow or what happened to them but yesterday there can be absolutely no reason for supposing that God Himself understands his own nature, whether God knows that He is temporal or eternal, finite or infinite, omnipotent or impotent. Reasoning from analogy must lead us to attribute ignorance to God with regard to his own nature."

This is an instance of the tendency frequently exhibited by the opponents of the doctrine of eternal souls, to confound *eternity* with *divinity* and to assume that if a thing is *co-eternal* with God, it is *equal* to God. It is hardly worth while to show the hollowness of this assumption. To quote a hackneyed phrase from the *Upanishads*, God is defined as *eternal, intelligent and infinite* सत्यं ज्ञान मनन्तं ब्रह्म. *Eternity* is not the differentium or the sole attribute of God. It is the common attribute of God, soul and matter. *Intelligence* differentiates matter from spirit, but that is also common to both God (or Supreme Spirit) and the soul (or finite spirit). It is *infinity* which distinguishes God from the soul. As God is infinite, His knowledge is also infinite; while that of

the finite soul is limited. It is therefore pointless to urge that if the eternal but finite souls do not fully know their own nature, then the eternal and infinite God should also be ignorant of his own nature. Nor is there any point in the argument that as God the eternal and unlimited, knows his *unlimited* nature, so the finite but eternal soul must necessarily know its *limited* nature. God knows his unlimited nature not because he is *eternal*, but because he is *omniscient*. If the soul does not intuitively know its own nature, this does not show that it is not eternal, but that it is not omniscient.

Mr. "Lover of Truth" then passes on to the other portion of his first objection. "If there is an eternal and self-existent being, and it is at the same time an intelligent being, it must from the nature of the case, be conscious of self, of its existence through all eternity. There is absolutely no ground that it should be otherwise. The burden of proof lies on anybody who asserts to the contrary."

He further says:—

"They can give no answer to the question. Why do we lose our sense of continuity. Death or birth, *srishtee* or *pralaya*, there is no ground why we should lose our sense of continuity." This is an argument often advanced against the theory of eternity and transmigration of souls. If the soul is not created for the first time along with the body with which it is born, but migrates into it from another body, how is it that it has no recollections of its previous lives? The reply is that when leaving the old body the soul leaves with it the brain which is the storehouse of all recollections, of all observations made, and enjoyments and sufferings experienced in that body. Let nobody think that this is to take a materialistic view of the soul. As the *Upnishad* says एव हि इष्टा, स्मृता, भोता, ज्ञाता रसपिता, मन्ता बोद्धा "it is the soul which

sees, touches, hears, smells, tastes, thinks, knows, &c." As the soul requires the eyes and the ears to see and hear with, so does it require the organ of brain for exercising its powers of recollection, etc. At the time of what is called *death* the soul leaves this gross body स्थूल शरीर together with its organ of brain, and carries with it the astral body *Sukshma Sharira* सूक्ष्म शरीर in which are embedded the net results of its past life that go to determine the capabilities with which the soul is to be endowed in its next life.

It is not the acts or experiences of past life only that we do not recollect. Do any of us remember anything about say, the first two years of our present existence? Are we even conscious of that period or of the continuity of our personality then and now? Is it not about as much a blank to us as our past life? The explanation is much the same. Though we possessed the same brain during our infancy as now, yet it was then in an undeveloped condition, and could not therefore fully record or reproduce the observations and experiences of that period. *A fortiori* we cannot be expected to recollect or be conscious of our past lives when we had a separate brain which we have left behind altogether.

Strange as it might seem there are moments or periods even in advanced age when we temporarily lose our sense of identity or "continuity" as Mr. "Lover of Truth" puts it. With the reader's permission I will relate a personal experience which if it were not pertinent to the subject under discussion I would not mention. It was probably in November 1908 that I had a little accident. I was going to Bangoon (22 miles from Gorakhpur) in a trap. I had sent my own horse at the 12th mile for change, and the trap was drawn by a friend's horse never

before used by me. Near the 8th mile a baboon jumped from a tree on to the road in front of the horse. The horse shied, left the road which is rather high, and ran with the trap into the fields below. I fell down head forward, and have no personal knowledge or consciousness as to what happened thereafter for about half an hour. My knowledge of it is based on what the *sais* and some other persons who followed me in an *Ikka* told me subsequently. They said that I got up almost immediately after I had fallen from the trap. Some people came up and questioned me if I was hurt, and I said no. The horse and trap were stopped at about 60 yards from the place where I had fallen. A leather strap of the harness had snapped asunder, and it was replaced by a rope. All this took about 15 minutes, and I then got into the trap and was again driving it as before, though all this while I was in a dazed or semi-unconscious state. I was thus driving for about 10 or 15 minutes when gradually my self-consciousness began to dawn on me, and I began to wonder whose was the horse that I was driving and where I was going and why. I asked the *sais* why he had used a rope in place of the leather strap, and he reminded me that the strap had snapped when the horse bolted. I recollected that the horse had shied, but nothing further. At the 10th mile I saw the milestone "Gorakhpur 10 miles," and wondered why and how I was in that place so far from my native home, though I had been in the Gorakhpur District for two years past. Some more minutes elapsed and with returning self-consciousness I recognised near the 11th mile the boundary pillars of the camping ground. It was at the 12th mile where I found my horse waiting that I realised where I was going. But I never became conscious of what had happened during half an hour after my fall from the trap, though all that time I must

have been apparently in a perfectly conscious state, because I got up, answered the inquiries of the standers by, got into the trap again, and drove for two miles. That space of half an hour is a blank to me. It is for the physiologist to explain these facts. My point is that it is possible even for a grown up person to temporarily lose his self-consciousness, or his sense of continuity. And if this is possible in consequence of a comparatively trivial shock to the brain or to a particular portion of it, is it in the least strange that we should lose our sense of continuity when we part with our old brain altogether, and are supplied with a new one in its place ?

The *second* objection of Mr. "Lover of Truth" is this. God and souls are related together as master and servants, as the ruler and the ruled. "If the relationship between God and our souls is due to the will or action of God, it must have commenced in time, and therefore a time must be conceived of when such relationship did not exist, a time when God had no servants, and we had no master. If this be so this relationship must have come into existence in either of the two ways:—Firstly, our souls in old old antiquity sat in council and elected God as their president. Secondly, God on account of His superior powers obtained mastery over us by force. In the former case we must naturally have the right to depose God from His presidentship. In the latter case God's government commences in tyranny and we cannot expect much justice from him. Both the conclusions "lead to *reductio ad absurdum*."

If this relationship did not commence in time, *i.e.*, "if God and our souls stand, since all eternity, in the relation of master and servants, of the ruler and the ruled, and if this relationship is not due to the will or

action of God or of our souls, it must from the very nature of the case, be due to the will or action of some power mightier than God and our souls. This implies a sort of compulsion upon God which is absurd."

This objection is somewhat similar to that raised by Mr. "Lover of Truth" in respect of the relation between God and matter, as to how God acquired a control over matter if the latter is also eternal, and so on. My reply will be much the same as already given in disposing of that objection in a previous article. God and souls being eternal, the relation between them is also eternal. It never began to be, and it is therefore absurd to seek about its cause. Has not Mr. "Lover of Truth" admitted in the clearest terms that we can look for a cause of only that thing which began to be ?

The absurdities shown as following from the supposition that the relation *commenced in time* are absolutely no concern of ours, and they will recoil on his own theory. For if the souls are not eternal, they must have been created by God *at a particular time*. It must then follow that before that particular time 'God had no servants.' Aye, not only this but most other attributes of God will similarly disappear. We speak of Him as just and merciful. How could we call Him so when there were no souls to which He could show mercy or between whom he could administer justice ?

The absurdity which Mr. "Lover of Truth" has shown as following from the view that the relationship is *eternal*, is a creation of his own imagination. He has indeed involved himself in a self-contradiction, and it is a little strange that he did not see it himself. Once assume that the relation is *eternal*, and you admit that it is *uncaused*. It is then absurd to argue that "if this

relationship is not due to the will or action of God, or of our souls, it must, from the very nature of the case, be due to the will or action of some power mightier than God and our souls." What is this if not to search for a cause of this relationship? To do so after having assumed it to be eternal is certainly a most palpable inconsistency.

If Sleep and Death be truly one,
And every spirit's folded bloom
Thro' all its intervital gloom
In some long trance should slumber on ;

Unconscious of the sliding hour,
Bare of the body, might it last,
And silent traces of the past
Be all the colour of the flower :

So then were nothing lost to man ;
So that still garden of the souls
In many a figured leaf enrolls
The total world since life began ;

And love will last as pure and whole
As when he loved me here in Tune,
And at the spiritual prime
Rewaken will—the dawning soul.

(TENNYSON).

The Riks.

By a Student of the Vedas.

THE Riks' is the name of a new book, printed at the Mysore Government Press, Bangalore. Mr. Param Shiva Iyar, the author of this book, proposes to read the Vedas in a new light. Unlike the European scholars, he holds that the Vedas are not ballads composed by stupid and barbarous Rishis, but are the charming and instructive compositions of those pioneers of Aryan emigration who were well versed in every species of physical science. With Rishi Dayanand he holds that the Vedas are not the collections of verses sung at the soma-sacrifice, but are the repository of physical truths. But there is one wide gulf, an important difference of opinion betwixt them. While Mr. Param Shiva Iyar is of opinion that the Vedas were composed by human beings, and that they represent a certain period of Aryan emigration, Rishi Dayanand holds that they were revealed to mankind, by the Almighty God, at the beginning of the present cycle of creation. In his opinion the Vedas are eternal, being the knowledge of the Eternal.

On this point Mr. Sada Shiva Iyar agrees with the European scholars, and he could not do otherwise, because, as he himself owns at the beginning of the book, even while investigating independently, he is never above the influence of the Western line of research. Not that we want to deprive him of the credit due to his power of original thinking, what we want to allege is that at least on the question of the origin of the Vedas, he has not made a free and unbiased inquiry.

The book seeks to establish a new method of interpreting the Riks of the Rig Veda. As every body who endeavours to find out the real and reliable method of interpretation is welcome to the sphere of Vedic scholarship, we bid a hearty welcome to the author. But there is one serious omission about which we want to complain. The author has pleaded on behalf of one method of interpretation, without telling his readers, what the draw-

backs of the other methods are. Though it speaks volumes for the courage and boldness of the author, that he has put forward a new idea, with a short preface and without an explanatory foreword, yet we would ask this one question of the author," 'why are we to follow your method of interpretation, and not that of Sayana, Weber, or Dayananda.' There must be some plea for introducing a new method of understanding the Riks.

Therefore, though this book is complete as the statement of the author's opinions, yet it is obviously incomplete as a book intending to establish a new theory. To build up a high palace, construction alone can be of no consequence, unless you dig the earth and take many other destructive measures.

Now as regards the subject matter of the book. We have perused 'the Riks' three times, and we are bound to say, that it is a masterpiece of scholarship. The whole subject has been masterfully thought out, and ably compiled. It is evident from the book, that the author has taken pains to read the Riks in the original and that his knowledge of Chemistry and Physiography, is wonderfully thorough, precise, wide, and extensive. He possesses that grasp of his subject, which is peculiar to those, who are responsible for putting forward new theories.

In interpreting the Vedas, every thing depends upon the hypothesis about their origin. If the interpreter is of opinion that the Vedas are revealed, he must translate them in the way, in which Rishi Dayanand has tried to translate them. But if it be otherwise, and the sympathies of the translator are with the opposite side, then it is only right and proper that he should find in them nothing but silly, stupid, and childish things.

On this point, Mr. Sada Shive Iyar stands in the midway. As we have shown above, he does not totally agree with either side. According to him there is nothing foolish about the Vedas. Yet they are not revealed. Hence follows his strange method of understanding them.

For comprehending the meanings of the Riks, our author takes us about five thousand years back. According to him, our

forefathers lived on the cold and bitter sides of the Northern glaciers. While living there, they cast an acute and searching glance about them. They began to probe the hidden mysteries of wild nature, and thinking that their own experiences might prove of some use to their descendents, collected them in the shape of songs, which were afterwards labelled the Vedas. Then our forefathers began to descend into the plains. As they came down, they beheld a new kind of scenery about them. Nature, wholly changed her aspect and became more temperate, more beautiful, and less wild. The imagination of the immigrants was touched by the changed beauty, and they composed other hymns, which were added to the former collection. In due course, immigration reached as far as the River Jamna, and then it was that the tenth Mandala of the Rig Veda was composed. This seems to be the hypothesis about the origin of the Vedas which the author accepts as his guiding principle.

According to Mr. Sada Shiva Iyar, the Serpent Ahi, or Vritra is nothing but glacier ice. His mother Danu (दनु) is the stratified neve or firn made up of hard granular snow. Rudra is lightning, while the Maruts or Sudanus are good soft snow fields, as distinguished from beds of hardened neve. Rodasi is a great snow pass, where by preference the snows accumulate in huge masses. To give a general impression of the subject matter of the book, we give below a table, in which all of his principal identifications are given.

Bhu	...	...	Land.
Aditi	...	...	Elevated table land.
Dyawa	...	...	A snowy range.
Rodasi	...	...	A high snow pass.
Rajas or Swarga	...	...	Region of Rock— <i>debris</i> .
Antariksha	...	...	Mid—region or forest—belt.
Vritra Ahi	...	...	Glacier.
Dusya	...	...	Erratic blocks.
Ahimbudhnya	...	...	Bergschrund.
Aja Ekapad	...	...	Ice fall.
Rudra	...	...	Atmospheric electricity in the higher regions.

Maruts and Rudras ... Snows.

In the table given above, there is at least one thing about which we partly agree with the author. He identifies Ahi as glacier

ice. There are many theories current about Ahi or Vritra, and we daresay that this one so ably put forth by the author of the Riks, will hold its own against them.

Proceeding further, the author shows that by Indra is meant a mighty volcano, whilst Agni is the volcanic fire. Soma is that which arms Indra with explosive power, or in scientific language Soma is bitumen. We now give a table to show, what the author thinks of the Vedic Rishis.

Jaritas	...	...	Decaying organic matter.
Karu	...	...	A manufacturer of petroleum.
Mati	...	...	Vent.
Rik	...	...	Tiny bubbles of hydrocarbon gas.
Gayatri	...	...	Marsh gas ($C H_4$)
Trishtup	...	...	Acetylene ($C_2 H_2$)
Jagati	...	...	Ethylene ($C_2 H_4$)

Then our author comes to Vishnu, whom he takes for basaltic lava. But not contented with pure and simple Vishnu, and forgetting that he is writing a treatise not on Pauranic but Vedic Gods, he plunges into the whirlwind of Pauranic mythology, and makes efforts to explain the origin of the ten Avatars according to his Physiographical method. Beginning with Manava Avatara, he continues his investigations upto Kalki. It would be tedious reading for our readers, were we to give even the purport of the chapter on Avatars. Those who yet believe in Avatars, are requested to study at least this one chapter of the book, with which they would be doubtlessly delighted. We only content ourselves with saying, that the author's imagination has run wild in this chapter. At least to us it seems to be so. For instance, when he says that Rama and Krishna were not human beings but representatives of certain physical phenomena, not many would agree with him. If evidence counts for any thing in history, nobody can wipe away the names of these two heroes from the annals of India.

The last two chapters deal with the origin of man, and the human mind. These chapters are specially interesting on account of their direct bearing on human life.

This is a brief and somewhat hurried outline of this important book. The book is decidedly an important one, and is likely to produce a kind of sensation in the circle of Vedic scholars. But our apprehension is, that it will not have a very lasting effect because it lacks one thing. Though overloaded with details of chemical and physical facts, and parallelisms, it is devoid of any decisive proof in favour of the author's theory. We take this to be the greatest drawback of the book. For starting a new theory, a decisive proof is the strongest justification. Without that every minor proof is taken as accidental, because it can be explained in many other ways.

I then sent for topo sheets of the Himalayan regions, and when I saw the glaciers variously named as they are in the Riks, when I saw the glaciers of the Alkananda valley drawing their sustenance from the stratified snow-beds above and filling the upper valleys with their uncouth tortuous bodies like serpents and crocodiles, I knew what the Riks meant by the word Ahi and I knew simultaneously what the Greeks meant by the Python destroyed by Apollo, the Hebrews by the serpent that invaded Paradise, and the ancient and the first climbers of the Alps by the word Dragon.

(The Riks).

A Simple Universal Alphabet.

THE Ever-Progressive Spirit of our age demands an easy simple alphabet in which all the different languages prevailing on our globe can be written and printed most economically. That the need for such an alphabet is keenly felt is manifest from the various discussions, criticisms, etc., that have appeared in the periodicals from time to time, not to say anything about the impassioned speeches delivered from the platform in the meetings of sectarian conferences. As is usual in all party-warfare, the advocates of one Alphabet exaggerate the defects and shortcomings of all the rest but are blind to the weak points in the particular one which they want to see established all over the world. For example while the advocates of the Roman Alphabet do surely exaggerate and misrepresent when they say that "it takes a pupil often three years to learn to read and write in the Indian Alphabets," their opponents retort with far greater approach to truth that "it takes a pupil often his whole life-time to learn even imperfectly to read and write in the Roman Alphabet!"

Apart from all sentiment, bigotry, bias, prejudice and jealousy and allowing ample margin for all sort of misrepresentation, exaggeration, etc., in all such party-fightings, the one single fact that stands out most prominently is that the alphabets now in use are, one and all, more or less faulty and wasteful in one way or another and thus leave ample room for improvement. But this possibility of improving upon the current alphabets until we are in actual possession of the one which is the least faulty and the most economic is, after all, only one of the reasons that conjointly send us in quest of the much desired new

Universal Alphabet. For the existence of deep-seated prejudice, jealousy and sentimentality is a fact which cannot be passed over lightly; and it furnishes the other reasons. "When all are more or less faulty, why seek to establish one of them to the exclusion of the rest?" "Why not evolve from them a new one far better than any; and having all their good-points but none of their weak-points?"

The reader will now be within sight of the chief characteristic features of a Universal Alphabet. They are, briefly, these:—

(1). It must be full and complete but not redundant so that all the important languages used by man can be written, printed and read in it without any confusion.

(2). It must consist of the minimum number of signs consistent with ease and economy to represent the maximum number of distinct vocal sounds.

(3). It must be very simple, easy and economic,—the most so, in fact; so that it can be learnt, written and printed in the least time and space possible.

(4). It must be *new* so that it will affect all alike.

(5). It must *preferably* be evolved from all the important current alphabets, embodying all their best features, yet free from all their drawbacks; so that all may be induced to adopt it, even confirmed bigots.

Our age, then, demands an alphabet possessing these characteristics. Is it possible to meet this demand? We think, yes; for in response to it we place before the reader a scheme in which we have tried to combine in one all the above-named features. Although it is new, many of the best traits we found in the current alphabets have been embodied in it, so, it will not be far from the truth to say that it has been evolved from the

॥ आस २४ स्वर चिह्न २४ ॥

॥ अ इ ई औ उ ॥ ॥ इअ ॥
 ॥ आ ई औ ऊ ॥ ॥ उअ ॥
 ॥ अं अँ ए औ ॥ ॥ एअ ॥
 ॥ ऐ आ औ औ औ ॥ ॥ औअ ॥

४८ व्यंजन चिह्न ४८

॥ क ॥ च ॥ ट ॥ त ॥ प ॥
 ॥ ख ॥ छ ॥ ठ ॥ ड ॥ फ ॥
 ॥ ग ॥ ज ॥ ङ ॥ द ॥ ब ॥
 ॥ घ ॥ ङ ॥ ढ ॥ ध ॥ भ ॥
 ॥ ङ ॥ ञ ॥ ण ॥ न ॥ म ॥
 ॥ ह ॥ य ॥ र ॥ ल ॥ व ॥
 ॥ अ ॥ श ॥ ष ॥ स ॥ क ॥ व ॥
 ॥ क ॥ श ॥ ल ॥ व ॥ फ ॥
 ॥ ख ॥ स ॥ ङ ॥ ङ ॥ ङ ॥
 ॥ ग ॥ ङ ॥ ङ ॥ ङ ॥ ङ ॥

॥ क ॥ क ॥ क ॥ क ॥ क ॥

॥ क ॥ क ॥ क ॥ क ॥ क ॥
 ॥ ख ॥ छ ॥ छ ॥ छ ॥ छ ॥
 ॥ ग ॥ ज ॥ ज ॥ ज ॥ ज ॥
 ॥ घ ॥ ध ॥ ध ॥ ध ॥ ध ॥
 ॥ ङ ॥ ञ ॥ ञ ॥ ञ ॥ ञ ॥
 ॥ ह ॥ य ॥ य ॥ य ॥ य ॥
 ॥ अ ॥ श ॥ श ॥ श ॥ श ॥
 ॥ क ॥ श ॥ ल ॥ व ॥ फ ॥
 ॥ ख ॥ स ॥ ङ ॥ ङ ॥ ङ ॥
 ॥ ग ॥ ङ ॥ ङ ॥ ङ ॥ ङ ॥

विश्वानि
Vishwani

देव
Dera

सवितर
Savitar

दुरितानि
duritani

परासुव
parasuva

यद
yad

भद्रं
bhadram

तन्न
tanna

आसुव ॥
asuva

॥ ॥ ॥ ॥ ॥ ॥

सर्व भौम लिपिरेखा जयतुतमाम्
 ॥ ॥ ॥ ॥ ॥ ॥

॥ ॥ ॥ ॥ ॥ ॥

attempt to reconcile all, to satisfy all, to unite all by putting together whatever good we found in the now prevalent alphabets.

Human speech when analysed will be found to be composed of about 25 vowel sounds and nearly twice as many consonantal sounds. We have contrived to represent them all by means of about fifty-five letters and signs only. To these may be added a few more letters conveniently to stand for the most common conjunct consonants. The letters and signs made use of in this scheme are the simplest of their kind as a mere glance at them will show. They can be learnt at sight in a few minutes. The unusually large number of vowels necessitated by the inclusion of compound vowels (diphthongs) constantly used in such languages as English presented the greatest difficulty at first; but it has been got over by adopting the system of dots, dashes, etc. These, when placed *before* and *below* the stem of a letter stand for *initial* vowels but when placed *after* and *above*, *final* vowels. The peculiar vowel, *ĕ ain*, found in the semitic language has been given a place under the consonants which it will deserve.

To test it practically, when we explained it to a mere child of 5 years, she learnt the alphabet, both to read and write, in less than 20 minutes. Altogether, the ease, simplicity and economy of time, space and effort will, we think, be found to be marvellous after actual trial.

ATMA.

Notes.

THE ROLL OF DEATH.

The roll of Death so far as inspiring and illustrious personalities are concerned has been very heavy during the last and the present year. We were all mourning the death of the great friend of humanity Mr. W. T. Stead—an excellent sketch of whose life appears in this issue of the *Vedic Magazine*—when the sudden and shocking news was received from Simla that the great Parsi saint and philanthropist Mr. Bahramji M. Malabari had passed into the shadow of the valley of death. Mr. Malabari was a philanthropist, literateur, poet, journalist, social reformer, and patriot of cosmopolitan sympathies. He was an entirely self-made man who rose from obscurity to the broad glare of publicity by his selfless endeavours for the weal of his motherland. He was the founder of the *Indian Spectator* and the *East and West*. He fought valiantly for moral purity and social reform in the teeth of bitter calumny, virulent vituperation, and merciless abuse, when the Age of Consent Bill was on the Legislative anvil. On that occasion the political newspapers of Bengal demonstrated by their hysterious outpourings, mad raving rhapsodies, and wild talk how hollow were their pretensions when they talked of the fitness of their countrymen for the exercise of collective political responsibility. Lampoons, pasquinades, and squibs were hurled at Mr. Malabari and abusive epithets and vile maledictions were poured on his devoted head and why? The head and front of his offence was that he strove hard to rescue juvenile India from physical degeneration, sexual impotence, moral atrophy, and emotional incapacity and thus advance it many steps further on the path of political *swaraja*. On account of his saintly character and selfless devotion to righteous causes, the highest officials in the land deemed it an honour to court his friendship and often sought his

advice because he had the rare faculty of viewing complex political and social problems in the right perspective from the lofty eminence of philosophic detachment. This laid him open to the charge of sycophancy. But those who knew him intimately and to whom he not unoften laid bare his heart say that the charge never had any foundation in fact. The government often sought his good offices specially when an Indian Prince was in trouble and he by his tact and suavity smoothed matters and straightened tangled knots. This naturally enhanced his influence with Indian princes and whenever he fathered a philanthropic project, money flowed like water, but there is no evidence that he ever used his wide and deep influence for self-aggrandisement or personal gain. His public life supports this private estimate of his character. He never sought official recognition of his work. Lord Ripon voluntarily extended it to it, when His Excellency paid the recluse a visit at his own house. He published a number of Gujarati poems breathing forth generous sentiments of liberty and warm attachment to the fatherland. They were characterised as seditious in an official publication. The sturdy patriot instead of withdrawing the publication from circulation bravely fought the battle of freedom of speech on the floor of the House of Lords and gained a decisive victory. The tin-god collapsed quietly, ate the humble pie, and withdrew the offending remarks.

Malabari is indeed dead but he lives in spirit to bless all beneficent projects. For says the poet:—

‘Tis not the whole of life to live.

Not all of death to die.

So long as the Seva Sadan in Bombay and the Consumptives' Home at Dharampur endure, his name will be remembered with profound gratitude by his suffering countrymen and countrywomen. He has made valuable contributions to Gujarati literature and is destined to shine as a star of the first magnitude in the firmament

of vernacular poetry. Long after the voice of calumny has been hushed and the detractors laid to their rest enjoying the peace of the grave, Malabari's name will be uttered with reverence by many a bed-ridden patient relieved of agony by the ministrations of the sisters of charity turned out by the Seva Sadan, by consumptives restored to life and hope by residence in the Consumptive's Home and by young brilliant Gujratis stimulated to patriotic exertion and lifted to a higher plane of thought and feeling by the study of his poems. We offer our sincere condolence to the illustrious deceased's worthy son Mr. Firoze M. Malabari and to other members of the bereaved family.

SIR THOMAS HOLDERNESS ON THE ARYA SAMAJ.

In this world over which a just God presides individuals and bodies of men cannot long labour under wrong and unjust suspicions. A very small section of the bureaucracy which dreads all movement and all advance and regards the repose of death, discontent driven underground, aspirations suppressed by violent volitional activity, and loyalty as interchangeable and mutually convertible terms—egged on by bigoted Christian pastors and aggressive Pan-Islamatites who have been driven to desperation by the militant and vigorous proselytising propaganda of the Arya Samaj which has checked the flow of the conversion of Hindus to alien faiths, and are leagued against it in a free masonry of hatred—started an unholy campaign of silent hostility and pusillanimous persecution against the Arya Samaj. Dark insinuations, mysterious hints, and muttered whispers floated about in the air and surcharged the atmosphere of public life with electricity. Sometimes the whispers became audible, the insinuations assumed a definite shape, and the hints became pointedly specific. But as soon as an attempt was made to meet the charges, open hostility was abandoned and recourse had to subterranean and underground activity. The Times of

London came to the rescue of the detractors and by means of the articles of its special correspondents instilled subtle poison into the minds of its readers who form an influential section of the real rulers of India. But truth and justice could not for long lie trampled under foot. *The Arya Samaj and its Detractors*—that bug-bear of toadies and *betenoir* of the microscopic section of the bureaucracy above referred to—provoked thought, compelled attention, and extorted confessions of unconscious unfairness. Many influential foreigners conducted independent investigations and discovered the utter falsity and the absolute baselessness of the charges—the most notable among them being Mr. Myron H. Phelps. Mr. Phelps bearded the lion in his own den and by contributing a series of admirable letters to the *Pioneer* of Allahabad on the Gurukula—the premier educational institution of the Arya Samaj—did much to clear the air. Another distinguished friend also rendered a yeoman's service to the cause of justice by meeting men in high latitudes and explaining matters to them. We learn from his letters that in England also he is zealously engaged in the noble task of rehabilitating the Arya Samaj in the estimation of all he comes in contact with.

Other friends of the Arya Samaj like Mr. Nevinson and Mr. Spender have also done notable work in this direction. The cumulative effect of all this noble, unselfish activity is that the tide has turned.

A few years back almost every important work on India showed unmistakably that the author had been inoculated with the Anti-Arya Samaj virus.

In his well-known book "*The Administrative Problems of British India*" Mr. Joseph Chailly characterised the Arya Samaj as "really fanatical and obscurantist." In *Nelson's Cyclopaedia* the Arya Samaj was most foully and unblushingly charged with tampering with the loyalty of Indian troops.

It is, therefore, a matter for agreeable surprise that in the volume on "*Peoples and Problems of India*" by Sir Thomas Holderness published by Messrs. William and Norgate in the Home University Library series, a praiseworthy attempt has been made to do justice to the Arya Samaj. The opinion of Sir Thomas on the subject is entitled to special weight because it reveals the mental attitude of the highest officials who, it seems, do not pay much heed to the balderdash and bunkum uttered by a readily classifiable species of the "sun-dried bureaucrat." Sir Thomas was a distinguished member of the Indian Civil Service, was at the time of his retirement Secretary to the Government of India in the Revenue and Agricultural Department, and is now connected with the India Office as Secretary in the Revenue and Statistical Department. Says he :—

"It has its roots in Hindu philosophy and Hindu religious ideas. It is actively opposed to Christianity. "It preaches social and religious reform, but it takes its stand on the Vedas and professes to be merely a return to the primitive religion of the Aryans. Its missionaries appeal to Indian national sentiment. Though it teaches belief in one Supreme Being, and condemns pilgrimages, idol-worship, bathing in sacred streams, and other ceremonial observances, it deals gently with the institution of caste and accepts the doctrine of successive re-births or transmigration. In these and other ways it avoids too sharp a breach with popular Hinduism. It is an endeavour to promote reform on Indian lines, and its activities have on occasions extended into politics. Its members belong mostly to the educated middle classes in the towns of northern India, and their numbers have increased rapidly in recent years. It is a genuine movement of a very interesting kind, though in the judgment of some observers it is reactionary and mischievous."

The italics are ours. It is a pity that even a remarkably fair-minded man like the writer has not succeeded in shaking off prepossessions unconsciously ac-

quired during his residence in India when he was surrounded by an enervating atmosphere of unreasoning suspicion. It has been proclaimed from the house top times out of number but it will bear repetition once again that the activities of the Arya Samaj have *never* extended into politics. There is no doubt that individual Arya Samajists—some of whom have been prominent leaders—have as citizens of the British Empire and intelligent law-abiding subjects of his Britannic Majesty sometimes worked for the political advancement of their country, but they never have sought or have been permitted to use the organisation, the platform or the official press of the church for the furtherance of their political aims. Sir Thomas, as a student of social science, cannot be expected to confound the activities of individual Arya Samajists with the collective work of the Arya Samaj any more than he will confound the criminally violent Anti-Home Rule propaganda of the Ulster Protestants with the spiritual work of the Church of England—it may as well be stated that the charge of Anti-British propaganda has never yet been brought home to any prominent Arya Samajist worker; some have at times engaged in peaceful constitutional political agitation the high priests of which it is the avowed and declared aim of the Liberal Government to rally to its side.

ARYAN CIVILIZATION IN ANCIENT AMERICA.

We have more than once referred in these columns to the fact of their being Aryan settlements in ancient America. When the Europeans first set foot in America, they found that the natives there celebrated a festival which they called Rama Sitava. This was undoubtedly the Dussehra festival still celebrated in India. Again it has already been shown by us that the Uttarkand of the Ramayana relates how Salkatankat on domestic troubles brewing in Celyon went with his following to America and that Mexican tradition also speaks of tzeacatl, a prophet hailing from the *East*, who taught agriculture and other arts of civilization to the ancient Mexicans. Mr. Wilfred H. Schoff contributes an interesting short article to the

June number of the "Open Court" on "*Migration of a Primitive Sailing Craft and its Name.*" He thus describes the craft:—

"One of the earliest forms of sailing craft in use from pre-historic times in all parts of the Indian Ocean, is a floating raft consisting generally of two long logs with rising side pieces pinned or more often sewed to the log, wide enough to admit the person of a single rower, two such log canoes being fastened together by a planked flooring laid transversely and supporting a deck structure and rigging. Such craft appear in the earliest known records of traffic in Asiatic waters. The Author of the *Periplus of the Erythraean Sea* writing about 60 A. D., mentions them in the ports of Southern India and calls them "large vessels made of single logs bound together called *Sangara*." This seems to be the Greek transliteration from the Sanskrit *Sanghadan* meaning raft.

Dr. Taylor in the *journal of the Asiatic Society of Bengal* for January 1847, notes that the name Jangar is still used on the Malabar coast for these double canoes with superstructures.

.....
An interesting fact is the existence of similar craft on the coast of modern Brazil and bearing the name *Jangara*."

The identity of name occurring in connection with the identity of type is a marvellously striking fact. Mr. Schöff ascribes it to the fact of simultaneous colonization by the Portugese in India and Brazil. This is mere conjecture. If the introduction of the vessel was due to the Portugese, it must be proved that there were no such vessels in Brazil before the advent of the Portugese. But there is no evidence to support this hypothesis. It is inconceivable that the native Americans who were sufficiently advanced in material arts had no means of riding the heavy surf found on many parts of the Brazilian coast. The comments of the editor of the *Open Court* are more pertinent specially when there is independent evidence which demonstrates the prevalence in America of Indian Aryan civilization and the celebration therein of festivals associated with mighty names in Indian History long before the historic voyage of Columbus. Says he,

"The information which Mr. Schoff gives us concerning the *jangara* as being in use not only in the Indian Ocean but also on the coast of Brazil, is a straw in the wind which teaches us a lesson of far-reaching significance. *It proves that the pre-historic interconnection among the different people of the earth has been greater than archæologists even dared to assume*"

And again :—

"Here in Mr. Schoff's little article we find the use of a very primitive maritime craft on the most distant shores of the globe. The idea of employing its simple construction must have travelled in an easterly direction from India and the Malay Archipelago through the South Sea Islands to South America and then crossed the continent to the coast of Brazil, the very end of the world to pre-historic man, for we must know that the Atlantic separated the East and the West while the Pacific did not, and we must grant that America was invaded by stray immigrants from the South Sea islands and also by way of the Atlantic.

The most important part of Mr. Schoff's information is the identity of the very name which establishes the historic connection between these two peculiar crafts. We must assume that there was a greater exchange of thought among the prehistoric peoples than we are inclined to acknowledge though we may very well believe that this exchange of thought was very slow."

THE SACRED LAWS OF THE ARYAS.

(Communicated).

Professor Jolly in his Tagore Law Lectures says :—

"In modern times, after the establishment of the British rule in India, the hold of the early native institutions over the Indian mind was found to have remained so firm, that it was considered expedient to retain the old national system and adoption amidst the most sweeping changes which had been introduced in the administration of the country and in judicial procedure. It was the desire to ascertain the authentic opinions of the early native legislators in regard to these subjects which led to the discovery of the Sanskrit literature. European Sanskrit philology

may be said then to owe a debt of gratitude to the memory of the ancient Sanskrit Lawyers of India."

Sir Henry Sumner Maine says that India

"May yet give us a new science not less valuable than the science of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages, but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its border."

What Maine hesitated to call comparative jurisprudence cannot be brought into existence unless the legal lore of ancient India is properly studied.

The fact cannot be denied that the contents of the law books of the Hindus are not so well known to Indian legal practitioners unacquainted with Sanskrit as they deserve to be. To remove this want the Panini Office will publish in quarterly parts of 100 royal octavo pages, from October 1912, law books of the Hindus giving original texts, transliteration and translation of every word in the text, together with the translation of authoritative commentaries and such critical and explanatory notes as will elucidate the meaning of the text.

The October number will contain the Prâyâschitta Adhyâya of Yājñavalkya Smṛiti with the commentary Mitâksara translated into English by Rai Bahadur Śrīśa Chandra Vasu, assisted by Mr. S. N. Naraharayya, B. A., of Mysore.

Annual Subscription has been fixed at Rupees 8 inclusive of postage. All communications to be addressed to—

The Manager, the Panini Office, Bahadurganj, Allahabad.

SAD IF TRUE.

Dr. Coomarswami is regarded with reverence throughout India. The following from the *Ceylon Independent* will, therefore, shock many nerves.

"In the list of undefended divorce actions before the High Court in England is the case of Mrs. E. M. Coomaraswamy v. Dr. Coomaraswamy. It is an action by the wife against the husband for divorce on the ground of adultery and malicious desertion. The malicious desertion was the non-obedience to the order for restitution of conjugal relations, pronounced a little time ago."

A moral teacher like Cæsar's wife should be above suspicion. We refrain from making any comments at this stage since the case is *subjudice* and venture to hope that either our contemporary is altogether misinformed or that the learned Doctor will produce a satisfactory defence in court which will completely establish his moral guiltlessness.

 THE TRIUMPH OF VEGETARIANISM IN THE WEST.

Cancer is a malignant growth having the property of giving rise to secondary growths exactly like itself in distant organs. The tumour mortifies in time, the skin over it breaks down, and a foul ulcerating wound is produced which gradually wears out the sufferer. Science has yet to discover the cause of this nasty disease. Some think it is due to a parasite, others ascribe it to a tissue that has remained latent since birth, and which in response to injury or other cause, late in life, takes on an abnormal activity of growth. The general belief in medical circles is that if only cancer be recognised sufficiently soon and the surgeon be sufficiently thorough it may be and often is completely eradicated. Dr. Robert Bell, M. D., F. R. C. P. & S. has for many years courageously declared his conviction that the knife is no true remedy for cancer and that this dreaded disease is preventible by *hygienic living and a fruitarian dietary* and also curable by the same means combined with therapeutic treatment. This

heterodox view kindled the wrath of the British Medical Association and Dr. Bashford who is in charge of the Imperial Cancer Research Fund Institute wrote an article for the British Medical Journal which charged Dr. Bell with trading on the credulity of the public and accused him of quackery. This article was the cause of a libel suit which was tried by the Lord Chief Justice and a special jury. In the court it was fully established that Dr. Bell was no quack but a specialist, while *the defendent had never treated a case of cancer except in animals.*

His statements concerning the successful treatment of the disease by his method, and without the use of the knife, were corroborated by Dr. H. Valentine Knaggs, Dr. John Pollock Simpson, Dr. Thomas Cowen (who gave details of three cases successfully treated by the plaintiff, and *who declared that cancer was infinitely rare among vegetarians*) Mr. George Brown, the former house-surgeon at Charing Cross Hospital, for ten years a member of the General Medical Council, and present Editor of the *Medical Times* (who testified to a case treated by Dr. Bell in which the growth absolutely healed), and Mr. E. F. Drake Brookman, F. R.C. S.

Dr. Bell is of opinion that as much as possible uncooked fruit and vegetables together with cheese, milk, etc., should constitute the principal diet of a person who desires health and longevity. He has strong views on the beneficial effects of abstaining from butcher meat. He believes that if a vegetarian and fruitarian diet were generally adopted, cancer would be non-existent. So thoroughly was Dr. Bell's case established that the special jury awarded him £ 2,000 damages and costs. The particulars of this case have been compiled by us from an editorial note appearing in the July number of "*The Herald of the Golden Age.*"

The same contemporary in another note gives his readers some information about the contents of a remarkable book named "Preventible Cancer" by the Hon. Rollo Russel. Mr. Russel has compiled statistics of unrivalled interest relating to the incidence of cancer in the several

countries of the world, and has traced the habits that prevail in those where it is least and most found. It is very interesting to see how *the cancer curve follows the curve of luxury in food and drink—so much so that it can be predicted with certainty from the material prosperity of a nation whether the cancer death rate will be high or low.* This is indeed most significant.

The following from the *Leader* will also, doubtless, interest our readers :—

“Two German scientists, Professors Burian and Schue who have been investigating the moot question whether nature intended man to live on meat or vegetarian diet have found that the human constitution is not physiologically adapted to a flesh dietary, that the livers of carnivorous animals whom a meat diet suits are altogether differently constituted, being able to destroy proportionally ten to fifteen times as much uric acid as can the liver of man, that in man the liver destroys only about half the uric acid circulating in the blood whether derived from external sources, such as a meat diet, or generated within the body by ordinary tissue changes; and that it is this poison of uric acid in excess in the system which prejudicially affects our arteries and leads to premature old age. The secret of maintaining our youth and longevity therefore lies in reducing the uric acid in the human system and this can be done only by having recourse to a vegetarian diet for which nature intended man.”

It is a noteworthy sign of the times that the progress of science is confirming Vedic truths.

THE INFLUENCE OF VEDIC PHILOSOPHY ON GREEK THOUGHT.

In a paper that we read in the Convention of Religions held at Allahabad we tried to prove that there was a time when the Vedic Religion was the religion of civilized humanity. We find abundant evidence in support of this conclusion if we make a careful, close and critical study of the literature, traditions and history of ancient peoples. In

that paper we have drawn upon ancient history and have given excerpts from many ancient works to show that the beliefs of ancient peoples were Vedic beliefs a little bit twisted and perverted in some cases. It is interesting to note that when Vedism degenerated in the land where it put forth its choicest fruits, it also degenerated in lands which were under the intellectual and moral dominion of Ind. The cry of "back to the Vedas" and to Vedic teachings" was from time to time heard not only on the bank of the Ganges, but also on the bank of the Nile and the Tiber. If Bhisham Pitamah* and the great Budhat protested against animal sacrifices as a latter day accretion unknown in the golden (Vedic) age, in the Egyptian *kore kosmon* composed in 510 B. C. we find :—

† "Fire complains that it is turned from sacrificial rites with sweet-smelling vapours to *burn up flesh.*"

Mark the works italicised.

The following quotation from the last book of Ovid's "Metamorphoses" shows clearly that the poet had veneration for the cow (a point strongly Vedic), protested like Appolonious against animal sacrifice and condemned the slaughter of animals as inconsistent with a belief in metempsychosis which he, doubtless, held :—

What had ye done, ye flocks, ye perry race
Created for Man's blessing that prosper
To slake his thirst your udder's nectarous draught,
That with your fleece wrap warm his shivering limbs
And serve him better with your life than death ?—
What fault was in the ox, a creature mild
And harmless, docile, born with patient toil
To lighten half the labour of the fields ?

(1) श्रूयते हि पुराकल्पेनृणा ब्रीहिमयः पशुः ॥

(2) Sultta Nipala Kulvagga (Sacred Books of the East Vol. XV 7, 11, 9 Page 48 of Sulta Nipala).

(3) Personal Religion in Egypt before Christianity. Petrie Harper (Library of Living Thought). Page 44.

Ungrateful he, and little worth to reap

The crop he sowed, that, from the crooked share
Untraced, his ploughman slew, and to the axe

Condemned the neck that, worn beneath his yoke
For many a spring his furrow traced, and lome

With many a harvest dragged his Autumn wain
Nor this is all!—but Man must of his guilt

Make Heaven itself accomplice, and believe
The Gods with slaughter of their creatures pleased

Lo! At the altar, fairest of his kind,—
And by that very fairness marked for doom,

The guiltless victim stands,—bedecked for death
With wreath and garland!—Ignorant he hears

The muttering priest,—feels ignorant his brows
While with the sprinkling of the salted meal

To his own labour owed,—and ignorant
Wonders, perchance, *to see the lustral urn*

Flash back the glimmer of the lifted knife
Too soon to dim its brightness with his blood

And priests are found to teach, and men to deem
That in the entrails, from the tortured frame

Yet reeking torn, they read the hest of Heaven!
O race of mortal men! What lust, what vice

Of appetite unhallowed, makes ye bold
To gorge your greed on Being like your own?

Be wiselier warned:—Forbear the barbarous feast,
Nor in each bloody morsel that ye chew

The willing labourer of your fields devour!

.....
All changes:—nothing perishes!—Now here,

Now there, the vagrant spirit roves at will,
The shifting tenant of a thousand homes:—

Now, elevate, ascends from beast to man

Now, retrograde, descends from man to beast,

But never dies!—Upon the tablet's page

Erased, and written fresh, the characters

Take various shape,—the wax remains the same—

So is it with the soul that, migrating
 Through all the forms of breathing life, retains
 Unchanged its essence. Oh, be wise, and hear
 Heaven's warning from my prophet lips, nor dare
 With impious slaughter, for your glutton greed,
 The kindly bond of Nature violate,
 Nor from its home expel the soul, perchance
 Akin to yours, to nourish blood with blood.
 The italics are for the most part ours.

ALAS FOR THE PHILOSOPHY OF EVOLUTION !

The philosophy of evolution teaches us that in religious observances, social usages, customs, and institutions the human race proceeds from the simple to the complex. The most primitive races must, according to the Development Hypothesis, have the simplest customs, usages, and social institutions. Investigations into the mode of living and practices of the most primitive races are, however, falsifying this view and robbing this theory of its contents. Messrs. Macmillan & Co. have just published a work in two volumes entitled *Across Australia*. The book is the joint product of Professor Badwin Spencer and Mr. F. J. Gillen. The book describes the life of what would be called primitive tribes by Darwinians. They are said to be still in the stone age. The London correspondent of the *Pioneer* of Allahabad gives an admirable summary of the contents of the book in its issue of July 29th. The following extract from this summary will repay perusal :—

"Yet with this strange absence of inventive genius, *their lives are artificial to a wonderful degree. Their existence is one long and elaborate ceremonial. Every act is ruled by custom, every stage or function of life has its appropriate ritual..... although they usually go stark naked the dress of their ritual is curiously elaborate.*"

If the life of these tribes is so highly artificial, and their ritual so elaborate how are we to believe that they have yet to evolve higher life? Is it not more reasonable to

believe that the "primitive" peoples have passed through a process of progressive degeneration? Does it not seem more probable that at one time they had a developed civilization with elaborate ritualism the esoteric significance of which they have lost and the lifeless corpse of their religion from which the spirit has departed is now putrefying and giving forth stench. Words in their language which at one time symbolised sacred things are slowly perishing with the ideas which solidified them or survive with base and superstitious meanings. Says Trench in his *Study of Words*.

"Were it otherwise, were the savage the primitive man, we should then find savage tribes, furnished scantily enough, it might be with the elements of speech, yet at the same time with its fruitful beginnings, its vigorous and healthful germs. But what does their language on close inspection prove?

"In every case what they are themselves, the remnant and ruin of a better and a nobler past. Fearful indeed is the impress of degradation which is stamped on the language of the savage, more fearful perhaps even than that which is stamped upon his form. When wholly letting go the truth, when long and greatly sinning against light and conscience a people has thus gone the downward way, has been scattered off by some violent catastrophe from these regions of the world which are the seats of advance and progress, and driven to its remote isles and further corners, then as one nobler thought, one spiritual idea after another has perished from it, the words also that expressed these have perished too. As one habit of civilization has been let go after another, the words that these habits demanded have dropped as well, first out of use, and then out of memory and thus after a while have been wholly lost.

"Moffat in his *Missionary Labour and Scenes in South Africa*, gives us a remarkable example of the disappearing of one of the most significant words from the language of a tribe sinking even deeper in savagery; and with the disappearing of the word of course the disappearing as well of the great spiritual fact and truth whereof that word was at once the vehicle and the

"guardian. The Beehuanas, a Caffre tribe, employed formerly the word 'Morino,' to designate 'Him that is above, or Him that is in heaven,' and attached to the word the notion of a Supreme Divine Being. This word, with the spiritual idea corresponding to it, Moffat found to have vanished from the language of the present generation, although here and there he could meet with an old man, scarcely one or two in a thousand, who remembered in his youth to have heard speak of 'Morino;' and *this word, once so deeply significant, only survived now in the spells and charms of the so-called rainmakers and sorcerers, who misused it to designate a fabulous ghost, of whom they told the absurdest and most contradictory things.*"

The italics are ours.

Again there is a universal tradition among the so-called primitive people that the golden age was in the past, and that they have fallen from the high estate of their ancestors. All this points to but one conclusion and it is this that in the beginning of creation the sages who were deeply versed in Divine Wisdom instructed entire humanity in arts and sciences and when tribes and nations were formed, some that were most distant from the centres of culture lost touch with the living springs of civilization and gradually lapsed into barbarism retaining, however, the outer forms of that spiritual civilization which also slowly but surely were coarsened, vulgarised and degraded. A day will come when analytic philosophy will be built up on these lines and the progressive degeneration of tribes and nations will be traced step by step. Then will a relapse into the primitive state be thought the height of progress and not the nadir of barbarism. Even now many a straw shows which way the wind blows.

Researches in the history of ancient nations reveal vistas of progress attained in antiquity which would bewilder a Spencer.

All these investigations are undermining the historical basis and back ground of Spencerian evolution. Who can

now build the Pyramids of Egypt, construct a town like Patliputia, Ayodhya or Indarprasth, write out treatises on metaphysics like the Upanishads, preach Divine Wisdom as Budha or Christ preached, it enthrall multitudes by sheer force of spirituality and psychic development as the ancient sages and prophets of all nations did. Who can claim to possess the intellect of Krishna, the physical strength of Bhima and the organising capacity of Alexander?

THE MODERN ENGLISH RISHI AND RE-INCARNATION.

Edward Carpenter, the sage of England, has spoken and spoken with no uncertain voice. In his latest work "*The Drama of Love and Death: A Study of Human Evolution and Transfiguration*" (George Allen), he thus delivers himself about Re-incarnation :—

"Re-incarnation can hardly be the reappearance in a new life on earth, or even in some other spheres of the very local or superficial traits which we know so well in ourselves and our friends, which are mainly a response to local and superficial conditions, and which mainly constitute what we call our personalities. If Re-incarnation does occur, it must obviously consist in the re-appearance or remanifestation of some such very interior self as we have just spoken of—some deep individuality (as opposed to personality) some divine aeonian soul, some offshoot, perhaps, of an age-long, enduring race-soul, or world-self."

Whatever opinion we may hold about the correctness or incorrectness of every detail of Edward Carpenter's hypotheses, the fact that the deepest thinkers of Europe—men who are regarded as prophets and seers in the civilized world—seriously discuss the doctrine of Re-incarnation as a solution of the ultimate problems of the universe has a significance all its own showing as it does that the contemplative East is once more destined to influence the vigorous West and to revolutionise its ideas about the

general outlook on life and considerably modify its mental attitude towards ultramundane questions. That Edward Carpenter has drunk deep at the founts of Oriental wisdom and that his intellectual, psychic, and emotional up-building has in it many a constituent element essentially Oriental will be evident from the following extract from his well-known poem "India, the Wisdom Land."

"Behind the interminable close fitting layers of caste and custom,

Here also, hidden away, the secret, the divine knowledge.

.....
.....

And now today, under the close-fitting layers of caste and custom, hidden away,

The same seers, the same knowledge.

All these thousands of years the long tradition kept intact,

Handed down, the sacred lore, from one to another, carefully guarded ;

Beneath the outer conventional shows, beneath all bonds of creed and race, gliding like a stream which nothing can detain,

Dissolving in its own good time all bonds, all creeds,

The soul's true being—the cosmic vast emancipated life—freedom, equality—

The precious semen of Democracy.

Apropos of the doctrine of Re-incarnation the following from the *Occult Review* for July 1912 also will, doubtless, be found interesting :—

"A record is given which seems to bear the hall-mark of genuineness in a recent issue of *The Word*, of a child of an African type, who was born at New York and who gave full details of an earlier childhood spent in Washington some forty years before. Though she had never been to Washington herself, she gave names and particular of the Washington of that day. She maintained that she was fourteen years old when she died, and

had a very vivid and affectionate recollection of the "Aunt Malissy" who attended and took charge of her. Though Christened Ellen in her present incarnation she has always objected to the name, and asks to be called "Hattie." When asked who gave her the name of Hattie she always returns the same answer! "I don't know I s'pose my mother. But my mother died before I remembers her, I only knows I am Hattie."

EMPIRE UNIVERSITIES CONGRESS.

In the Empire Universities Congress which met in London in the first week of July some very striking speeches were delivered. It is indeed noteworthy that the importance of character-building, which forms the keynote of the Gurukula system of education, is being recognised in the West. Lord Rosebery who presided at the opening sitting made some weighty and profound observations which might with appropriateness have formed part of a Convocation address in ancient India. Said the Chancellor of the London University.

"It is not only the Empire, 'it is the world itself which has need of all the character, all the honesty, and all the ability which it contains, developed or undeveloped, to carry it on without the danger of anarchy and chaos. I do not think any intelligent observer can watch the course of the world without seeing that a great movement of unrest is passing over it, whether for good or for evil—I cannot doubt for good,—that it is affecting not merely England and the Empire, but that it is affecting the entire universe. After centuries of deadness it has affected the East, and the Ottoman Empire is apparently in the throes of preparation for some new development. More striking even than that, it has touched the dormant millions of China, which for the first time in its history appears likely to make a new start, a new development, a new progress to some idea which we ourselves are incapable of defining. Is not the whole world in the throes of a travail to produce something new to us, something perhaps new to history, something perhaps better than anything we have yet known, which it may take long to perfect or to achieve, but which at any rate

means a new evolution. Now for that purpose, the purpose of guiding that movement, the purpose of letting it proceed on safe lines that will not lead to shipwreck, we need all the men the universities can give us, not merely the higher intelligences of which I spoke, but also the men right through the framework of society, from the highest to the lowest, whose character and virtues can influence and inspire others.—(Applause) I am looking to-day at the universities simply as machines for producing men—the best kind of machines for producing the best kind of men who may help to preserve our Empire, and even the universe itself, from the grave conditions under which we seem likely to labour. I hope you will forgive me for taking this narrow, and yet broader, view of the university functions than that which it is usual to take. It is in that spirit, and in the hope that the universities of the Empire will not be insensible to that spirit and the high responsibility which is cast upon them, that I bid God speed to the labours of this Congress.’ (Applause.)

Mr. Balfour, opening the afternoon discussion on universities in the East, dwelt on the violence of the effects produced by the collision of Western scientific knowledge with the ancient oriental civilizations. Sir Fredrick Lugard denounced the purely Western secular education in Asia. Sir Theodore Morison of the India Council while defending the secular education in India spoke conceitedly of modern progress and contemptuously of ancient culture and wisdom. This drew a fine retort from an Indian delegate who pertinently remarked that at any rate many wise men of the West had not been ashamed to draw from the ancient springs of Indian wisdom.

The fact is that the salvation of the world lies in the harmonious blending of ancient wisdom and modern science. The former without the latter would make dreamers, visionaries and pedants of the rising generation and the latter without the former would make of them irreverent scroffers and self-centred money-making machines grinding into pieces all obstacles to selfish gratification and producing a squeaking noise prophetic of tragic developments.

Sir Thomas Releigh (once a member of Lord Curzon's Council) struck the right note when he supported the plea for residential colleges and the personal influence of better teachers—in other words eloquently advocated the adoption by the State of the System of Education for which the Gurukula stands! Well may the promoters of the Gurukula feel proud of this achievement!

A PROMOTION RICHLY DESERVED.

We offer our heartfelt congratulations to our distinguished friend and contributor Dr. Prabhu Datta Shastri on his elevation to the Indian Education Service and appointment as Professor of Philosophy, Presidency College, Calcutta. We rejoice at the appreciation of our friend's vast scholarship and splendid gifts tardy though it be.

The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottour dependent on the characters of its member.....There is on political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer*.

—o—

In spite of the sharp rebuke administered to them last month, the clouds continue to be incorrigible. In fact their merry pranks have become a public nuisance. There has not been a single heavy downpour. It is, however, satisfactory to note that the disaffection among clouds is not widespread and can be accounted for by local causes. There has been abundant rainfall throughout the country and all danger of famine has vanished. On account of the clouds always flitting across the sky, the temperature has gone down. The days are passable and the nights cool and pleasant.

Since the above was in type, the clond—god has more than made up for past misdemeanors.

The next term examination will commence on the 17th of August and the College will be closed on account of the long vacation on the 26th August. The students and the professors are hard at work.

Mahatma Munshi Ram has returned from Simla and is now in our midst.

Professor V. G. Sathe is writing a work in Arya Bhasha on "Evolution." He is working hard to make it up-to-date. We doubt not but that it will be a useful addition to Arya Bhasha Literature. Sanatak Indra Vedalankar is also busy writing his treatise on the Upnishads. It is expected that it will be an original contribution to the literature on Upnishadic lore.

Sanatak Harish Chandra Vidyalankara intends starting shortly a cheap Sanskrit monthly to be entitled *The Usha*. The Sanatak has a felicitous style and wields a facile pen and we have every hope that the venture will meet with the success which it so richly deserves.

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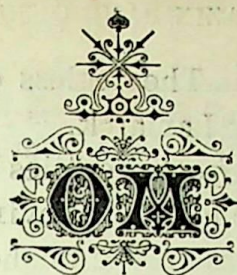
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"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu*.

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Evolution

II

(By Professor Ghisoo Lal, M. A.)

AS promised, we now proceed to show how natural forces alone cannot account for the world as we find it and how the most important of the prevalent views as to the way in which the world, especially animal, has come to exist are not satisfactory.

We take up first the theory associated with the name of Lamarck.

LAMARCKISM.

It teaches that new wants in animals give rise to new movements which produce organs; that the development of these organs is in proportion to their employment and that these new developments are transmitted to offspring. Thus arise new species. It is thus that the different forms we see have arisen. According to Lamarck, then, the different forms that people the world have been produced by unintelligent forces Use and Disuse

working *mechanically*. The legless condition of snakes is thus accounted for by Lamarck.

“Snakes sprang from reptiles with 4 extremities but “having taken up the habit of moving along the earth and “concealing themselves among bushes, their bodies, *owing to* “*repeated efforts* to elongate themselves and to pass through “narrow spaces have acquired a considerable length out of “all proportion to their width. Since long feet would have “been very useless, and short feet would have been incap- “able of moving their bodies, there resulted a cessation of “use of these parts which has finally caused them to totally “disappear although they were originally part of the plan “of organization in these animals.”

In the same way the Giraffe's (say, also camel's) long neck has resulted from its ancestors *having had continually to stretch out* that organ to reach the leaves at the tree tops. This is what Lamarckism teaches but can we, in soberness, believe that nothing more is needed than to put Protoplasm and Use and Disuse into the cauldron of space to evolve this wonderful world of ours? As it appears to us, the answer to this question must be an emphatic ‘No.’ The truth of the theory requires that all that we see is the result of modification by Use and Disuse which is notoriously not the case for there are parts of the animal body which are not modified by use and cannot be regarded as the result of any modification by use. Then again if there is nothing beyond Use and Disuse, why should a particular organ cease to grow after it has reached a certain level of usefulness, howsoever much it may afterwards be used. Indeed to some of the scientists the inadequacy of it has been so fully brought home that they have been forced by their convictions to use very emphatic language. For instance, Professor E. B. Poulson, D. Sc., M. A., F. R. S., F. G. S., F. Z. S., etc., Hope Professor of Zoology in the University of Oxford, in his *Essays on Evolution* says that the Lamarckian hypothesis “can never afford a wide or general explanation. *There are a great many parts of the animal body which are NOT modified by their use.* You cannot thus explain the growth

of hair or the color upon the surface of the organism. For these and other useful **but** passive structure, the Lamarckian interpretation *will not hold at all.*"

However, let us proceed to some concrete case and see how it works. We again quote Professor Poulson.

".....certain animals such as lobsters and crabs have
 " the power of very readily parting with some of the most
 " important of their members. The large claws are easily
 " thrown off and this may be of great advantage in the
 " struggle for life, because when an individual is attacked
 " and has siezed the enemy with its claw it has a chance
 " of escaping.....Now that is a very interesting adapta-
 " tion. We find the claw so constituted that it can be
 " thrown off, but even when thrown off it continues to be
 " of much use to the organism. Its nervous and muscular
 " mechanism is so arranged that mutilation actually stimu-
 " lates it to contract and it continues to hold the enemy.
 " In the case of certain crabs, the dismembered claws keep
 " snapping and jumping about.....The same is true
 " of the tails of many lizards.....In these cases of actively
 " used parts of the organism, the Lamarckian interpretation
 " is *absolutely* at fault. *You cannot apply it. It is impossible to*
 " *explain upon the theory of the transmitted effects of use and disuse.*
 " No activity manifested by the tail *after* it has ceased to
 " be part of the lizard can ever be transmitted. Not
 " only that but it is difficult to see how the development
 " undergone by the tail from the effects of Use and Disuse,
 " etc., etc., up to the time of its severance can be hereditary.
 " And so with the claw."

Again,

"The same inadequacy of the Lamarckian theory
 " is forced upon us when we examine a little more
 " deeply into the nature of the process which is supposed to
 " occur. The Lamarckians attempt to explain joints and
 " some other structures by the effects of stress and pressure
 " but when we look into the matter we find that the explana-
 " tion is *not so complete as it is supposed to be.*"

For instance, it has been believed by many distin-
 guished biologists that the complex shape of Mammalian

teeth is due to pressure produced by mastication. As the pressure has been applied to the tooth, so has the tooth grown. But would pressure produce such an effect upon a tooth? That is *certainly* not our experience. Pressure and friction have an unfortunate way of wearing a hole in the teeth rather than causing it to grow an elevation. As a matter of fact, we know that the shape of teeth is pre-determined, long before they are cut in the soft dental matrix beneath the gum. It is not the question of the transmission of acquired characters but the supposed transmission of a character which the parent cannot by any means acquire.

Discussing the question of the form of joints in the light of Lamarckism, Poulton has to say: "It seems to me that in this we are going a little beyond what Physiology and Histology teach us and making a blind appeal to mechanical forces unsupported by any adequate investigation of the tissues concerned." And then he puts a very pertinent question to the Lamarckians and that is, why, if you are going to explain any of these parts by pressure and friction, should the process be *stopped* when a useful level is reached? If the pressure does cause such effects and they are hereditary how are they prevented from increasing beyond all bounds in the course of generations? Why should pressure on teeth cease to produce further growth when the tubercle has reached proper height? He is of opinion that Lamarckism can give no answer to such a question. He is of opinion that the fact that all these shapes of bones and teeth just reach and stay at an adaptive level "is the strongest evidence that they are not produced by the operation of mechanical forces," 'but' (since he is himself a Darwinist) 'by Natural Selection.'

Thus that mechanical view of the origin of organized beings called Lamarckism has serious flaws and won't do. Thus are thinking men of the eminence of Professor Poulton. But it should, in fairness, be remembered that he gives up Lamarckism only to give his whole-hearted

support to Darwinism which we shall now take up for consideration. Darwinism has well nigh superseded Lamarckism and counts a very large number of eminent scientists among its followers.

DARWINISM.

The following is the gist of this famous theory:—

There is in Nature, as we all know, a unity of type by virtue of which the parent and the offspring resemble each other and belong to the same class. But there is also diversity in the midst of this unity. No two things are exactly alike. Thus the offspring vary from the parents. If these variations are selected, *i. e.*, separated from other variants not having their peculiar characteristics, and made to breed and the process is carried out for many generations the variation will be fixed in the race. This is transmutation of the species. Man isolates varieties and breeds from them, and continuing to separate those that vary in the direction he wishes to follow, a very great difference is, in a comparatively short time, produced.

For instance, a breeder observes that one of his pigeons has one more tail-feather than the rest. He finds a female possessing the same peculiarity, and this pair produce offspring having two, three, or four more tail-feathers than the original stock. Thus is produced the fan-tail. The breeder similarly obtains the pointer, the tumbler, etc., etc. The breeder realises his purpose by *methodical selection* and with a *distinct object in view*. Nature obtains the same results, *unintentionally* by means of struggle for existence. How? There is a tendency in all organisms to increase in a geometrical ratio, so that if this tendency were not checked, all the available space on the Earth would soon be filled with one species. But this tendency is checked. Each species strives to maintain itself which leads to a struggle for existence. This struggle gives the advantage to those variants that are fittest and lets them live, while those variants that are not so fortunately endowed perish. Thus isolation taking place, similar favourable variations

are preserved in each generation until a transmutation of species has taken place. Like Man, Nature isolates favourable variants and breeds them but she isolates by means of death, i. e., by destroying the less fortunate.

Thus the transformation of organized beings and the diversity of their specific types, is, according to Darwin, brought about by *struggle for existence*.

It should be remembered that in this part of the Essay we set out to consider whether new species can be formed by natural forces alone, i. e., whether a mechanical explanation of the origin of organized beings would suffice. That such explanation, in the case of Lamarckian Evolution, breaks down we have already seen and that it is not less so in the case of Darwinism may, I think, be brought home to the reader in a few words if we quote the remarks of Professor Weber of Strasburg who writes in his History of Philosophy.

“Now, we may ask ourselves the question :
 “Does not the Darwinian principle, which Materialism
 “invokes with such absolute confidence, corroborate, rather
 “than overturn, the hypothesis of immanent teleology ? Is
 “it really true that the *struggle for existence* is a *first* cause
 “and exclusively mechanical ?.....What can the formula:
 “struggle for existence, mean, except : struggle *in order to*
 “exist ? Now, that carries us right into teleology.*

“Besides, we cannot deny that the entire Darwinian
 “terminology is derived from the teleological theory : the
 “terms *selection, choice*, etc., evidently introduce an intel-
 “tual element into Nature. These are *mere images*, it is said,
 “or *figures of speech*. Very well. But does not the very
 “impossibility of avoiding them prove the impossibility of
 “explaining Nature by pure mechanism ?”

But we shall entertain the readers with a narrower examination of it. Many thoughtful men are questioning its truth and our criticism of it will be mostly drawn from the author of ‘*Nature versus Natural Selection*.’

* Teleology leads to the existence of Mind, for every work adapted to an end presupposes a workman.

Before, however, we proceed to a detailed criticism, one or two general remarks had better be made here. Let us imagine, says Strauss, a herd of cattle, at a time when these animals had no horns. The herd is *attacked* by wild beasts. It is evident that in the ensuing struggle for existence, those which have the strongest heads will stand a better chance of surviving than the others, and it is also evident that if there be in the attacked herd an individual possessing rudimentary horns, it will have more chances of survival than the rest of the herd. Great numbers of the latter will perish ; the favoured animal, however, will escape ; it will produce offspring and (what is important in this connection) transmit to its descendants the peculiarity which saved its life and enabled it to be reproduced ; its rudimentary weapons of defence. Its descendants will possess the same peculiar characteristic in greater or less degree. The better equipped they are in this regard, the greater will be their chances of conquering in the *renewed* struggle for existence and of transmitting their organs of protection to the succeeding generations. Thus what was at first a freak of nature becomes a generic characteristic, *in consequence of the never ending struggle for existence and the accumulated effects of the constantly renewed process of selection.* From a careful study of this typical case it must be evident that in order that Natural selection may operate there must always be *adverse* changes (as the italicised words in the illustration show). For, if the conditions, though changing in detail, are nevertheless equally favourable to the race, it is obvious that no modification can be effected by Natural Selection, for no change would then be useful to the race. If altered conditions were still more favourable than the old ones, there would be still less need for any responsive adaptation. It is, therefore, only when there are *adverse* circumstances which make modification a *necessity* that Natural Selection can operate.

But this is not all that it assumes. These adverse changes must be most intelligently and minutely regulated.

They should be neither too rapid nor too slow. For if the change be too sudden, the organism would be destroyed ; if too mild, it would not affect competition and, therefore, will not bring Natural Selection into operation at all.

Again, when the conditions change there must be just then a useful variation to take advantage of the change, else Natural Selection will not be called into play. But why should there always emerge a useful variation just when it is wanted. Surely it is no small demand upon *un-intelligent* natural forces that they should always be adverse, be neither too sudden nor too mild but just as they are wanted, and variations should 'turn up' at the very critical moment.

Turn we now to the argument proper.

The main points in the theory are :

- (1) That all organisms tend to increase in a geometrical ratio.
- (2) Consequently a severe struggle for existence ensues.
- (3) As a result of this struggle only the fittest survive.
- (4) These last breed with similars.
- (5) This going on for generations results in the modification of organisms, *i.e.*, in the transmutation of species.

We take up each statement in turn.

(1) Tendency to increase in a geometrical ratio : suppose, they say, a plant has yielded 100 seeds this year. If all these grow next year there will be 100×100 plants and the year after that $100 \times 100 \times 100$ and so on. So that in the tenth year the product would be one hundred thousand trillions. "A single codfish has been known to lay six million eggs within a year. If these eggs were all to become adult codfishes, and the multiplication were to continue at this rate for 3 or 4 years, the ocean would not afford room for the species." (Fiske *Outlines of Cosmic Philosophy*.)

It might have been thought the scientists always started with, and founded their theories upon, *actualities* and not *possibilities*. But here is committed the mistake of confounding the potential with the actual. No doubt, the species would increase in a geometrical ratio if no organisms were prematurely destroyed, if a species had no rivals, if external circumstances were uniformly favourable, *if* all available spheres of life on this globe were accessible. And surely these are no small *ifs*. So that *in fact*, increase in geometrical ratio is impossible. It is purely imaginary. What actually takes place is :

- (a) In some cases, an increase which though not in geometrical ratio is still enormous ;
- (b) In some cases, there is a fixed population from year to year and ;
- (c) in some cases, a species maintains itself with difficulty and is decreasing.

These are the only 3 cases possible. As an illustration of (a) we may take the case of Mr. Cotton, of Christ Church, Oxford. He kept 2 or 3 hives. He carried them with him to New Zealand and the millions of bees found there are said to be the offspring of these.

Now in this case, the reasons for increase are plenty of food, suitable climate, etc., etc., and consequently no transformation is possible because there is no advantage to be gained by modification.

- (b) In this case, the great output of life will effect only the *preservation* of species and not its *transformation*.
- (c) Here favorable variations will not probably occur and if they did their isolation would lead to extinction.

(2) Consequently a severe struggle ensues.

The theory is based upon the assumption that there is a fierce internecine struggle ever going on among individuals of the same species and among individuals of different species and between species and species. But

is this universally or strictly true? What more unsociable than a wolf but it too hunts in *packs*? "If there is only a crust of bread in the house and mother and children are starving, their interests are not the same. If the mother eats it, the children want it, if the children eat it, the mother must go hungry to her work. Yet it does not necessarily follow that there will be antagonism between them, that they will fight for the crust, and that the mother being strongest will get it and eat it." (Ruskin. *Unto This Last*).

"The assertion that 'self-preservation is the first law of Nature' is a cruel libel upon a large section of animal creation. To preserve and safeguard their offspring, many, if not most, creatures will risk and even sacrifice their lives. The more powerful animals might naturally be expected to do battle for their young, but it is surprising to find that the weakest and most timorous defy strength and forego fear on account of their progeny. That beings which flee from man and other despots, when the preservation of self only is concerned should disregard personal danger and fight till death when the safety of their helpless offspring is concerned is indeed a marvel of nature. From the fragile bird to the mighty elephant, from the lowly snake to the highly organized chimpanzee, the devoted attachment of the mother to her young is seen to exist."

Nor does actual observation bear out the statement that there is a necessary competition between the members of different species.

Prince Kropatkin says :—

"As soon as spring comes back, each of our hedges, each grove, each ocean cliff, each of the lakes and ponds, with which Northern America, Northern Europe, and Northern Asia are dotted, tell us the tale of what mutual aid means for the birds; what force, energy, and protection it confers to every living being however feeble and defenceless it otherwise might be. Take, for instance, one of the numberless lakes of the Russian and Siberian Steppes. Its shores are peopled with myriads of aquatic birds belonging to at least a score of different

species, all living in perfect peace. For several hundred yards from the shore, the air is filled with gulls and terns, as with snowflakes on a winter day. Thousands of plovers and sand-courers run over the beach...Exuberant life swarms everywhere. And here are the robbers—the strongest, the cunningest ones, those ‘ideally organised for robbery.’ And you hear their hungry, angry dismal cries, as for hours in succession they watch the opportunity of snatching from this mass of living beings one single unprotected individual. But as soon as they approach their presence is signalled by dozens of voluntary sentries and hundreds of gulls and terns set to chase the robber. Maddened by hunger, the robber abandons his usual precautions: he suddenly dashes into the living mass, but attacked from all sides, he again is compelled to retreat. From sheer despair, he falls upon the wild ducks, but the intelligent social birds rapidly gather in a flock and fly away, if the robber is an ern; they plunge into the lake if it is a falcon; or they raise a cloud of water-dust and bewilder the assailant if it is a kite. And while life continues to swarm on the lake, the robber flies away with cries of anger and looks out for carrion, or for a young bird or field mouse not yet used to obey in time the warnings of its comrades. In the face of an exuberant life, the ideally-armed robber must be satisfied with the off-fall of that life.”

The pages of the books written by eminent naturalists are full of accounts illustrating co-operation among individuals as well as species.

By all this, it is not sought to prove that there is no selfishness among animals but only that there are great many facts in Nature illustrating co-operation with which it is hard to harmonise the demands of Natural Selection which requires that keen internecine struggle of all against all which is hardly to be traced in Nature as we find it.

(3) As a result of the struggle, only the fittest survive. Is this always true? Is not death in nature indiscriminate? I think I need hardly labour the point. A good deal of destruction takes place in Nature irrespective of

whether what is destroyed is best or worst. Belt says,

"The wari (wild pigs) go in herds of from 50 to 100. They are said to assist each other against the attacks of the jaguar, but that wary animal is too intelligent for them. He sits quietly upon a branch of a tree, until the wari come underneath the tree, then jumping down, kills one by breaking its neck; leaps up into the tree again, and waits there until the herd depart, when he comes down and slaughters the wari in question."

Is there a selection here? Is it not true that whoever happens to come under the branch is killed. Hundreds of eggs and seeds are destroyed indiscriminately in the same way.

And, again, though the strongest need not always survive, the weakest need not always perish. In the case of the advent of extreme cold, there may be some, that were not the hardiest which would survive simply because they happened to occupy a sheltered spot while others far more hardy might be in the most exposed position.

Nay, we may go a step further and say that very often the struggle for existence brings about the destruction of the best or the fittest. For, as a result of co-operation the best and the fittest will often perish in the act of defending the herd or the flock.

But it may be urged that those that survive a struggle or competition by their very fact of survival show themselves to be the fittest. I think they *may have* been fittest but most probably *are* not so after the struggle to base any progress on them. The struggle will leave them so debilitated that they would be left weaker than the average member of the class before the struggle. Hear what Kropatkin says :

"Those who survive a famine or a severe epidemic of cholera or smallpox or diphtheria, such as we see them in uncivilized countries, are neither the strongest, nor the healthiest nor the most intelligent. No progress could be based upon these survivals—the less so as all survivors usually come out of the ordeal with

an impaired health, like the garrison of a fortress which has been compelled to live for a few months on half rations, and comes out of its experience with a broken health and subsequently shows quite an abnormal mortality. All that Natural Selection can do in times of calamities is to *spare* the individuals endowed with the greatest endurance for privations of all kinds. So it does among Siberian horses and cattle. They are enduring, they can feed upon the polar birch in case of need; they resist cold and hunger. But no Siberian horse is capable of carrying half the weight which a European horse carries with ease; no Siberian cow gives half the amount of milk given by a Jersey cow."

(4) These favourable or useful variants must breed with similar favourable or useful variants. What guarantee is there that it will always be so—that there will be a strict isolation in Nature. Man may artificially isolate or *deceive* animal instincts, but it is most doubtful whether the same can happen in a natural state. Similar variants do not intermarry among animals any more than among men. Your animals and the bees that carry pollen of flowers must indeed be supposed to be most intelligent creatures to see that only the particular variants breed or are brought together. Naturalists have borne testimony to the existence even among animals of what looks like 'æsthetic taste' or 'romantic love' (observe peacock or pigeon when under the influence of sexual passion) by which a male would attract a female. If so there is no guarantee that similars would breed. Again, different forms of married life polygamy, polyandry, etc., adopted by animals are not favourable to the isolation of similar variants. The wife of one year might have another husband in the second year; and in that case, the offspring by the second marriage would tend to resemble the husband of a former year, and thus the object sought to be attained by strict selection would be frustrated.

(5) This going on for generations results in the modification of organisms.

It is feared the reader's patience has been sorely taxed by these pages with their long quotations. We shall here, therefore, merely say that if, as has been shown above, actual conditions of life do not secure the required power of selection in *each* generation, how can a *number* of generations bring about the required transmutation. 'How can a repetition of failures make an ultimate success?'

Lastly, how can Natural Selection account for the *origin* of an organism? If an organism is found useful in the struggle for existence it will be transmitted but it must first *exist* and it could not have come to exist all at once as a finished product but only by slow degrees and during these last stages it could not have been useful and Natural Selection can have had nothing to do with it.

Considerations like these have led some naturalists of the highest authority like De Vries and Bateson to declare that the prevalent theory of Natural Selection can *never* account for the transmutation of species. I shall content myself here with giving only the opinion of De Vries (of Amsterdam) who has said: "This form of variation (Natural Selection) can not *even by the most rigid and sustained selection* lead to a genuine overstepping of the limits of the *species* and *still less* to the origin of new and constant characters."

Thus, reader, you will find that if we posit nothing but natural forces we cannot satisfactorily account for the world as we find it. And so Lamarckism and Darwinism equally fail. Of course, pure falsehood can never prevail in the world and so these theories have their own element of truth in them. Who does not know that everything is improved by use and deteriorated by disuse—that what difference we find between the hands of 'the drawers of water and hewers of wood' and those of princesses is to be attributed to use. Again, who does not know how much of what we see in the present world we owe to competition and which has been, and is, working so many changes. Yet to admit all this is one thing and to make gods of them is another. We are all evolutionists to-day if we

mean by evolution, changing order, orderly change and this everywhere; but when people run to extremes and so interpret it as to confound the limits of Intelligence and Non-intelligence, Reason and Un-reason, we may well cry halt.

Perhaps these great thinkers who have thought that mere Use and Disuse or struggle is enough to evolve this beautiful world of ours have, inspite of their greatness, fallen into the mistake that since as naturalists they have had to take account only of natural or material conditions, there exist none others. But

“There are more things in Heaven and Earth Horatio.
Than are dreamt of in your Philosophy.”

As naturalists they may not be bound to go beyond natural causes but, in fairness, they ought to say only that for them *as naturalists* there is no other cause—their science knows no other cause—and not absolutely that ‘there is no other cause’. Each science views nature in one particular aspect only ignoring others. A group of 50 oranges is for the arithmetician only 50 units—their color or taste is ignored by his science while another’s will perhaps ignore their number and consider only the colour and yet another’s only taste. But the orange is neither colour nor taste only but a combination of these and many more besides. To understand the orange fully, we should bring the several sciences together, impanell a jury and then get their verdict. To say that since color or taste does not enter into the calculations of the arithmetician it does not exist is palpably absurd. And yet a mistake of this sort is often made by a man calling himself a scientist with some pride. ‘It tells us nothing of the æsthetic value of scarlet blossom, of golden sunset, of summer green that these have such and such relations of wave-length interesting in the physical laboratory though that be. By all means, let us correlate brain growth with mind, but the life of intelligence, idealism, imagination would have none the less its psychological independence were the chemical formulæ of every brain

metabolism published tomorrow." (*Geddes and Thompson*).

Thus, partly, perhaps, to the mistake referred to and partly perhaps to the spirit of the age in which the respective propounders of these theories flourished, should we attribute these erroneous views. I say partly to the spirit of the age for after all the eye sees only what it brings with it—the power of seeing. Deeper reflection will show Lamarckism, Darwinism and other ‘isms’ of the sort to be but the reflection of their respective ages. For instance, Lamarck belonged to the Revolutionary period of France and “what are Lamarck’s interpretations of the effects of use and disuse, his assured insistence upon the interior freedom of the organism to realize its inmost capacities, but the new step in social progress through abandonment of outworn orders of society, the freedom opening before new ones.” And with the old order yielding place to new, Lamarckism had to give way to Darwinism. Darwin flourished during the period of industrial revolution in England and the colder business view so characteristic of English thought came to prevail over such political and military exaggerations, the ideals of mechanical efficiency and of individual and financial success [rising above the ruin of liberal aspirations and of imperial achievements. Hence a view of evolution essentially mechanical in terms of the division of labour the cumulative patenting and the like, which were gradually evolving the express locomotives or the manufacturing plant of Darwin’s day, and now the flying machine in our own. ‘Hence too views essentially competitive and commercial, albeit of various shadings, from old fashioned individual efficiency to cheaper and cheaper undersellings with advantages here from advertisements more and more brightly and seductively colored, there from deceptive imitations more and more subtly wrought. “Competition is the life of trade:” then why not also the trade of Life? Yet with all this freshness and vigour of economic application, there

has prevailed in the main, and still prevails, a naïve forgetfulness of the social origins of these naturalists' discoveries." And we should like for our purpose to substitute 'theories' for discoveries.

It is our faith that when the West has completed the cycle of thought, she shall become convinced that as saw the Rishis, Intelligence alone can be a real agent कर्त्ता—a true efficient cause—material forces can only be साधन or instruments. On the material plane God must, of course, work through material laws and forces and it is highest wisdom to know what they are but to instal them in place of Him and talk of them as real causes is a mistake. A railway train is coming. The pointsman at a long distance waives a certain flag and the train stops. Who is the true agent—the efficient cause? The driver. The efficient cause of the train stopping is the will of the driver—all other things are only साधन or means for the realisation of that will. But a sparrow seated on a babul tree by the road-side, seeing the train always stop on the flag being waived, might conclude to be the cause of it. Just so do perhaps those who having found out that such and such material conditions being fulfilled, such and such a phenomenon occurs, therefore, those material conditions are the efficient cause of it.

Truly,

Our little systems have their day

They have their day and cease to be ;

And Darwinism has, in its turn, begun to give way to other and, as it appears to us, truer theories of Evolution. For instance, take the latest theory in the field. The Mutation Theory of Professor De Vries. He believes that the minute individual variations have nothing to do with the origin of species which appear "*all at once*" by mutations. "By the Mutation Theory," he says, "I mean the proposition that the attributes of organisms consist of distinct, separate and independent units. These units can

be associated in groups, and we find, in allied species, the same units and groups of units. Transitions such as we so frequently meet with in the external form both of animals and plants, are *as completely absent between these units as they are between the molecules of the chemist.*"

But the deeper insight of the Aryan philosophers led them to hold the view that matter (प्रकृति) with its laws and forces can only be a साधन and not a कर्त्ता. Matter has गति but not क्रिया which belongs only to a कर्त्ता who must always be an Intelligence. That is why the Kathopnishat says :—

न प्राणेन नाऽपानेन मर्त्यो जीवति कश्चन ।

इतरेल तु जीवन्ति यस्मिन्नैता बुपाश्रितौ ॥

It is not by प्राण or अपान air that mortals live but by Another in whose hands these are instruments and on whom these प्राणापान themselves depend.

A Challenge to India's Past.

THE *Modern Review* for July 1912, has, among many thought-provoking items, an article by Mr. Har Dayal which every Hindu—using the term in its broadest possible sense—would do well to read and ponder. Starting from the unassailable truth that

“The enduring wealth of the world consists in the intellect and the character of its men and women. This moral and mental capital leads to all happiness. Its proper investment should be the chief care of all noble souls. Its fruitful use determines the future of the race. Its waste or misuse brings terrible penalties with it..... Material wealth, which supplies the economic needs of society, springs from the conservation and development of this inner horn of plenty.....”

the article goes on to administer to modern Hindu India a number of straightforward home-thrusts which it seems difficult for any save a born theorist to parry. And the ‘born theorist’, as everybody knows or ought to know, is an amiable and altogether harmless gentleman who goes on parrying to his own entire satisfaction in the next world long after his perforated corpse has been escorted to its rest in this.

It is quite clear that Mr. Har Dayal writes with the unexceptionably excellent intent of blowing open long-closed doors and windows and brushing away mental cobwebs for the unmixed benefit of his distant fellow-countrymen.¹

1. I understand that Mr. Har Dayal is now Professor of *Indian Philosophy* in the University of California. A note by the Editor, in the *Open Court* for March 1912, says:

“He was educated at the Panjab University, Lahore, where he took his B.A. degree in 1903 and M.A. in the following year. In 1905 he was awarded a government scholarship and left for

It is equally clear that he considers himself thoroughly competent to do so, and is not hampered by the least feeling of diffidence as to his qualification for speaking *ex cathedra* as he does. And who shall say him nay? Do not the will to do good, and the power to bring truths home to men by striking, forceful utterance, constitute a greater and a more directly God-given authority than any claimed as heirloom by the pope and pontiff guardians of mere dead-letter tradition. This remark, of course, applies only to a man speaking of what he truly *knows*, and refers essentially to Mr. Har Dayal's striking comparison between his somewhat idealised (but none the less ultimately true) vision of a Modern Golden Age which the death of mediæval superstitions

England, studying history and economics for two years at Oxford where his wife joined him. In January 1908 he returned to India and, having taken a deep interest in religion since 1904, he decided in the following month, with the permission of his wife, to become a friar and lead the higher life. He belongs to no sect and intended to devote himself to the moral and civic education of his people. But conditions in India being quite disturbed at the time made his undertaking difficult, and so he returned to Europe in August, 1908. Having spent some time at London and Paris in work at the British Museum and the Bibliotheque Nationale, his health gave way and he retired for six months to Switzerland and Italy in 1909. After a brief visit to Algeria and a stay in the West Indies he reached the United States in February 1911, where he spent some time in Cambridge, Mass., and in California."

The article under review evidences a certain lack of intellectual restraint, manifesting in a lack of verbal restraint which does not add to the great power of forcible expression which the author undeniably possesses, but rather detracts from it, and makes one somehow feel that Mr. Har Dayal might very well, under present circumstances, make things uncomfortable for himself and others—were he to deal with his fellow-countrymen at close quarters. Can it be possible that Mr. Har Dayal lacks.....precisely the mellowing and sobering influence of that communion with the Great Ancients which he so vehemently deprecates?

and the progress of economic science are heralding, and the woful economic plight of his native land, which *he has seen*. Here Mr. Har Dayal is on safe ground, for he speaks of what he knows: he was born and grew to manhood in India, and is a thorough student of modern economic science; and his heart throbs in sympathy with human sorrows, and yearns to point out the one way of escape: Organic Wholeness. But the discriminating reader, however sympathetic, cannot help feeling that Mr. Har Dayal's sweeping statements as to the utter uselessness of the *whole* body of ancient Sanskrit literature, which his university education has evidently left him no time to study otherwise than superficially, and as to the utter foolishness of *all* mystic experience, which he has probably been quite right in shunning (since who sees *only* the foolishness of a given path of life can hardly be expected to tread it wisely)—the discriminating reader, I say, cannot help feeling that these sweeping statements of Mr. Har Dayal as to things which he patently has no intimate knowledge of, are devoid of all authority, either traditional or actual. And the pity is that they actually detract, owing to their unfortunate proximity and similitude of tone,¹ from the value of his statements as to the things which he has seen, and knows.

1. I do not quite know how to qualify the whole of the article, in this particular respect of *tone*. It is certainly 'forcible'—but a naughty imp whispers the word 'slapdash' in my ear. And I cannot help feeling that, if Mr. Har Dayal would but subject himself to a little of the training in चित्तवृत्तिनिरोध (*chitta-vritti-nirodha*), or deliberate restraint of mental impulses, of that old *yoga* which he so utterly despises, he might perhaps put his truly marvellous cerebral machinery to more efficient use, and thus be instrumental in avoiding a small item of the *waste* of true national wealth for which he so candidly upbraids his fellow-countrymen. He might perhaps even, after a while, give his fellow-countrymen in India the direct benefit of his keen intelligence and vast learning without the least risk of undue interference from a government which is after all not less than human, therefore, perfectible through trial and failure, as all things human are.

This is indeed an article which it is very difficult for the present writer to find fault with, so thoroughly in agreement is he with its main drift and obvious healthy purpose. Yet fault he must find, or.....be guilty of black ingratitude to the grand old Voices which roused him from purely mystic contemplations to a sense of his duty to a living, suffering, commonplace world, and led him ultimately to the *same* practical, vital standpoint which Mr. Har Dayal has evidently reached by some very different path.

For this terrible Mr. Har Dayal, massacring together mediæval scholastic treatises and primeval Vedas, sentimental Puranas and sober Upanishads, verbose poetic rigmaroles and utter-concise Sutras—a mighty holocaust—actually dismisses *the whole of India's past tradition* as worse than useless to a modern nation that would progress. Whereas it is an undeniable fact—explain it as you will—that, but for the older, purer strata of that same tradition, the present writer might still be threading mystic mazes in company with many whom Mr. Har Dayal quite rightly diagnoses as wasters, on subjective paths of subtle self-indulgence, of the limited, and therefore precious, energy-producing fuel with which man has to regenerate *this* world, or rest content for ever with the part of a petty devil in a paltry hell. So that the present writer owes his vivid sympathy with Mr. Har Dayal's broad and practical humanitarian views precisely to one of the sources of inspiration which Mr. Har Dayal vehemently repudiates, and would fain have all Indians of the rising generation repudiate likewise.

“The Upanishads claim to expound “that, by knowing which everything is known”¹ This mediæval quest for “the absolute” is the basis of all the spurious metaphysics of India. The treatises are full of absurd conceits, quaint fancies and chaotic speculations. And we have not learnt that they are worthless. We keep moving in the old rut: we edit and re-edit the old books instead of translating

1. If Mr. Har Dayal but knew, “That” is indeed the Seed, also the hidden Root, of the very tree of Universal Solidarity which he would rightly have us worship. (F. T. B.)

ing the classics of European social thought.....Indian pundits and graduates seem to suffer from a kind of mania for what is effete and antiquated.....Young men of India, look not for wisdom in the musty parchments of your metaphysical treatises. There is nothing but an endless round of verbal jugglery there. Read Rousseau and Voltaire, Plato and Aristotle (1), Haeckel and Spencer, Marx and Tolstoi, Ruskin and Comte, and other European thinkers, if you wish to understand life and its problems Why should you prepare yourself for the future by looking back to a very remote past? It is inexplicable folly.....Do not in your methods try to follow in the footsteps of your old rishis, but set up new ideals of rishibhood for the future. Teach the people that the old gods are dead, and that the places of pilgrimage for them now are found in other parts of the world.....Young men of India, you should come into line with the world imbibing the modern spirit. Do not skulk in our corner of Bharatavarsha munching stale bread baked by your great grand-parents, and swearing from false pride that it is delicious.....Turn your attention to sociological studies, and the sciences. *Try to concentrate all the energy of the country on the real problems that have to be solved.....*Learn from Europe: do not rub up old Hindu documents in this age (Italics—and note of exclamation—mine).

Well, the present writer is precisely engaged in the pleasant task of "rubbing up old Hindu documents." Being a foreigner, he need be accused of no "false pride" for saying that there is indeed "delicious bread" in them, and that they, *straightly read*, irrefutably demonstrate that India's downfall is due, not to her following the steps of the old rishis, but to her wandering away therefrom; not to her reverencing the old Scriptures entrusted to her, but to having buried their jewels out of sight under the rubbishy conceit of metaphysical argument. These much misused and much-abused old Scriptures even clearly point the way out of the *impasse* in which Mr. Har Dayal (who but a few years ago, it seems, hated to see this very Magazine published in *English* from a seat of *Vedic* learning) evidently finds

himself. For, they define Salvation as *the outgrowing of partiality*.

पक्षपातविनिर्मुक्तं ब्रह्म सम्पद्यते तदा ॥

“Who from partiality steps out
Steps into *Brahman* then and there.”

(*Amrtabindu Upanishad.*)

Clearly the young men of India have much to learn from the West. They have to study her vivid thought and life, to emulate her enterprise, her industry, her science. But they have equally much to learn from their own past; and above all, ere scattering its inspiration broadcast among the masses of the East—ere they *can* scatter it at all among the cultured classes of the West—they have to carefully disentangle the practical and valid, the Living Idealism of the *genuine* old rishis, from the spurious scholastic and sentimental accretions that have so successfully hidden it out of sight that Mr. Har Dayal himself—for lack of knowledge due to lack of opportunity; perhaps also for lack of a little patient Western industry—cannot even make out which is which.

Indeed, one of the “real problems that have to be solved,” and not the least of them, it would seem, consists in setting Modern India’s feet on the path of international progress with traditions of her own behind her, instead of uprooting her from the historical soil in which she grew (no sensible person says that it does not require weeding) and starting her on a parabolical (and, thank God, also purely hypothetical) trajectory with no ideal focus of her own to gravitate around, no definite standard of the perfect Indian life to gradually approach as asymptote. No practical philanthropist would thus knowingly suggest to any race or nation with its own history behind it a career of mere foreign imitation, an indiscriminate adoption of foreign methods and standards. So this cannot possibly be Mr. Har Dayal’s intention. He is too obviously, judging from other data, an impulsive, generous, warm-hearted, lover of

mankind. But that is, to some extent, the impression which his article does give.

This is evidently not the place for a lengthy exposition of the present writer's standpoint.¹ Suffice it to say that he would willingly sacrifice, with Mr. Har Dayal, the whole mediæval period of Sanskrit literature—almost without examination, even ; for it is all so complicated that a really conscientious examination means the waste of a lifetime. Moreover any items of real value that may be found embedded, amid much wordy wrapping, in the literature of that period, may be traced back to the older tradition and will be found in it in a purer, more concise, more quintessential form. Therefore, I say, let go scholasticism, and sentimental poetry, and artificial redundancy, and flowery periphrases, and centipedal compounds, and the pessimistic pose of negative nirvânism—fit background of impenetrable mist for an unprogressive world of senseless sensuality and shallow personal ambition.

But when it comes to the *Upanishads*, and the *Upanishad-Teachings* (such as the *Bhagavad-Gîtâ*) embedded in the later *Itihâsas*, and the ever-practical, inspiring, optimistic refrain of the old Vedic *mantras*, continually recurring in the older *Upanishads*, the present writer cries "Halt !" And Mr. Har Dayal can hardly say him nay ; for it is these that have driven him (the writer) from pessimistic mysticism and the yearning for personal liberation (these two are one) to the active, practical life which Mr. Har Dayal values so highly and rightly seeks to commend to his fellow-countrymen. And here the writer has over Mr. Har Dayal the supreme advantage that he speaks of what he knows, whereas Mr. Har Dayal clearly speaks of that he does not know—or knows merely through the refracting medium of scholastic tradition

1. See *Bhagavad-Gîtâ Translation, The Gospel of Life, The Mind-Aspect of Salvation, Kurukshetra, Sannyâsa, whom does the Bhagavad-Gîtâ belong to?* by F. T. Brooks, "Vyasashrama", Adyar, Madras. (The whole set, Rs. 3 only.)

coupled with his own avowed distaste. Is it possible that Mr. Har Dayal himself should be a.....theorist, on certain points? Clearly one who makes such sweeping statements on the ground of second-hand information at best, lays himself open to such an imputation.

“Much intellect is employed in India for unworthy ends. But the tragic feature of the situation is that even those who wish to do good to the community misapply their energy, and give us stones when we want bread. While so much transcendental nonsense is being perpetrated, famines are desolating the land, pestilence and malaria hang like a pall on town and country, and there is not a single decent representative institution, technical institute, laboratory or library in the whole country. Science, economics and politics are anathema to the enlightened men of India. They love only the eternal verities and the deep secrets of theosophy or brahmavidyâ ! My friends, while you are going into ecstasies over the intolerable twaddle of many of your shastras, and quoting Schopenhauer and Max Muller in their praise, the world is stealing a march on you by scientific research, economic reforms and political progress. While you are explaining to your people the ineffable joys of trance or “Samâdhi,” another trance is already upon them—the trance of starvation and the deadly pest You are not living in the tenth century before Christ. You don’t travel in village-carts¹ : you don’t read manuscript-

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1. I do. I visit many places where Mr. Har Dayal’s fellow-countrymen live, and which cannot be reached by any better means. I even find it comfortable, to spread my bedding in a village-cart at evening, and fall asleep to the gentle rocking of a 3-miles-an-hour pace, behind a pair of drowsy, munching bullocks. One reaches one’s destination in time for a morning bath, and no time is wasted. Mr. Har Dayal must be indeed a *sahab* if he has never travelled in a village-cart. I confess I have even travelled on foot (and barefoot, too) to villages where *there were no carts*. (F. T. B.)

rolls.² Then why be so backward in your studies as to move round and round the old track discovered by your sages long ago? They were wise men at that time, but we have other wise men now for our age. No generation has a monopoly of wisdom.....Leave metaphysics to triflers and punsters, and devote your time to the study of economics and politics. Let the dead bury their dead. Let idle dreamers quarrel over theology and break their heads over "God's revelations" and the profound conundrums of philosophy. We have better work to do. Life is short and much remains to be done. We have no time for such puerile disputes about religious ceremonies and doctrines. To us they all look alike. We need not differentiate between Tweedledum and Tweedledee. Turn to the great social, political and scientific thinkers of the West, who have created modern civilisation with liberty, social equality, scientific research, toleration, rationalism and fraternity for its basic principles³ Bacon said, "Histories make men wise." These words themselves are pregnant with wisdom. Sociology is the source of wisdom, not metaphysics or theology. And for India, economics and politics are the most important branches of sociology at present.

2. A reference to "*parchments*," a little earlier, struck me as queer, but I decided to overlook it. Now these "manuscript-rolls" make me suspicious again. Is it possible that Mr. Har Dayal has, from that distance (perspective does muddle one up, at times, when one isn't used to it) confused.....Modern India and Ancient Egypt? Has he never *seen* the oblong Indian manuscript whether palm-leaf or otherwise ?? (F. T. B.)

3. Surely Mr. Har Dayal knows how constant and ubiquitous is the deviation, all over the modern civilised world, from the *basic* principles which he so charitably points out. Surely he knows of sterile international jealousies and bitter-fruitful inter-racial injustices. Can it be so difficult for *him* to extend the *same* *charity* to his own Motherland, and to admit that there are, here also, *basic*

Now here we have a well-nigh inextricable medley of facts with which I do agree, and comments with which I beg leave to emphatically differ. Mr. Har Dayal speaks a little further on of "a very learned graduate" whom he knows of (presumably at second-hand), "who took a vow of renunciation and then spent three years in the Himālayas in the study of the Upanishads, as if all the wisdom of the world were contained in them! And then he thought he had received full enlightenment from this course, and had become a wise man fit to guide others to *Brahman*. "This instance," adds Mr. Har Dayal, "shows us clearly how moral power is wasted in India." One is of course led to infer that the graduate in question used all his knowledge to unsettle the minds of others, and lead them away from the possibility of *living* self-sacrifice in the world, into useless, fruitless contemplation. If so, I am sorry for him, for I emphatically agree with Mr. Har Dayal that India wants something far different from *passive* contemplation to-day. But as for the Upanishads.....well, I can only speak for myself, and at first-hand; but the fact is that I have spent *ten* years (which is more than three times three) in more or less continuous study of the Gītā and the Upanishads; and this, not in a Himālayan monastery, but in touch with the world and its needs. And this study, pursued quite independently, without the biasing influence of later scholastic traditions, has convinced me that the fault lies not with the Upanishads and the Sūtras, but with the variously-refrangent scholastic telescopes through which

principles—of universal living Solidarity, of organised, balanced social Progress, of all pervading active Life and Love—from which his fellow-countrymen have sadly deviated (as others deviate to-day from the modern wisdom which Mr. Har Dayal preaches) and which they need to be gradually reminded of, in order that they may have, in this modern international era, a fresh start on the path of prosperity and happiness? (F. T. B.)

Indian students dutifully and respectfully persist in squinting at these ancient *scientific* psychological and economical data, instead of looking them straight in the face; so that they read them all awry, and misinterpret scientific statements of *fact* and fruitful ideals of *life* into barren intellectual and sentimental opiates. Mr. Har Dayal—unless he be indeed a theorist—can surely not demonstrate to me that I have not eaten my dinner. No more can he (who does not know¹ them) demonstrate to me (who do) that the teachings of the Upanishads are economically worthless.

As a matter of fact it is these old teachings that have led me to take interest in modern economic speculations as well. At a time when I had never even looked inside a book of so-called political or social economy, I remember giving a lecture on the Ideal of Organic Life, based entirely on the earlier chapters of the *Brihadaranyaka Upanishad*, which I was then engaged in studying. An English civilian, who was in the chair, amazed me by declaring, in his remarks at the end, that he had been delighted to hear such an able exposition of *the most advanced scientific views of social economy!*

Since then I have come into closer touch with modern thought, chiefly through Norman Angell's *Great Illusion* and the discussions evoked by it; and I find that the very idea—of solidary collective organic Life—which I, in my *Gospel of Life* and other books, have been expounding on the basis of the Gîtâ and the Upanishads, is ascribed as a discovery to Novikow and other modern thinkers.

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1. By "knowledge," here, I mean actual assimilation into life. Mr. Har Dayal may of course *have read* some of the Upanishads.....in the sense in which an acute dyspeptic *has eaten* a dinner, since disgorged. Let him say that it *has disagreed* with him: let him not say that it is *intrinsically worthless*. I do not say that the meal, *as served to him*, was not at fault. But I do say that the fault lay with the sauce, and not the meat.

I had proceeded thus far with these remarks on Mr. Har Dayal's article, when the editor of this Magazine surprised me by saying that Mr. Har Dayal might perhaps be somewhat of a.....theorist after all, since he had written, in the *Open Court* (Chicago) for March 1912, an article advocating, with equal enthusiasm, views apparently diametrically opposite to those held here in the *Modern Review*; commending, in short, renunciation, monasticism and what not. The Editor added that his friends (some of whom are also personal friends and admirers of Mr. Har Dayal) were evidently perplexed, but sought to explain away the discrepancy by saying that the former article, written for people of the West, commended what seemed good for them; whereas the latter, written for the Hindus, prescribed *for them* what the author thought their case required—which is all probably very true. But I happen to have the *Open Court* article before me just now (*"What the World is waiting for,"*) and, looking at the pith of the matter—which is entirely in the last two pages, all that precedes being nothing but a comparatively clumsy introduction—I find that no apology is needed, and no reconciliation; and that Mr. Har Dayal's friends might have saved themselves the trouble of being perplexed at all. For the two articles say *exactly the same thing*; "Renounce selfishness—especially, of course, the type of selfishness to which you are most accustomed, and which you therefore overlook; worldly in the West, unworldly in the East—and devote yourself, heart and soul and limb, to the Common Good of any Whole of which you happen to be a part."

And that is just what I maintain the *Gîtâ* and the *Upanishads* teach, when read with straightforward intent to discover what they *do* teach, instead of with oblique intent to make them support, by hook or by crook, a given scholastic thesis (*darshanam*) to which the scholar is committed.

To make the matter quite clear, I quote here the main conclusions of *"What the World is waiting for;"* and I thank

the Editor for having drawn my attention to it, since, being more explicit, it makes so much easier my task of separating the gold of Mr. Har Dayal's real intent from the dross of uncontrolled utterance with which he mixes it. These are sentences nearly every one of which I would gladly have written myself, *as summing up the way of life which the Gîtâ and the Upanishads have taught me* :

"Asceticism must be brought to the aid of science and politics, in order that this mighty edifice of civilization may be prevented from tottering to its fall in the twentieth century. Let us bring back the age of St. Francis and St. Bernard, adding to their purely spiritual zeal our knowledge of science, our experience of politics, our wisdom in dealing with social evils, our wider outlook upon life, and our keener appreciation of the solidarity of humanity beyond the bounds of creed. This is the work of the new Franciscans, whom I already see with my mind's eye, beautifying and glorifying and vivifying this our civilization with their moral fervour and their intellectual gifts."

Renunciation, applied to science and politics, will be the keynote of the new era. *The older formula of renunciation had no content of reality,*¹ or it was made to include only a small number of human interests. But as superstition and its offspring, intolerance, false piety, are dead and buried, let us proclaim the union of rationalism in religion with practical renunciation in ethics. I already see the country dotted with monasteries devoted to scientific research and sociological studies, where men and women, living together in purity and spiritual love, will be trained as missionaries of liberty, equality, hygiene, racial fraternity, scientific knowledge, education, toleration, and the rights of oppressed nationalities. The old friars of the Middle Ages neglected science and politics, and thus lost touch with the realities of the world. They thought that Love and Prayer would be sufficient for all time. But we who have lost faith in prayer,² substitute a more

1. Quite true: but the *oldest* had. See Gîtâ, III, 20, 25; IV, 15.

2. This wants qualifying. Prayer is at bottom *an intending of the will*—whether with word and deed, or without—and, in the

intelligible ideal for their half-earthly, half-heavenly reveries. Renunciation, based on human needs and practical genius, will convert our earth into a paradise.

Yes, the new order of monks and nuns, correcting whatever was fantastic, unnatural, foolish and superstitious in the mediæval ideals, will usher in the golden age of the future. And that is to be the Ideal-Messiah of the twentieth century, *our Messiah will be an Ideal and not a person, for our Ideal is so vast and grand that no one person can realize it in its entirety. Therefore we put the Ideal first, and then we shall have devoted servants of the Ideal as our prophets and seers.*

.....To all my American sisters and brothers who are perplexed and doubt-tossed I say: "Touch science, politics and rationalism with *the breath of life that renunciation alone can give, and the future is yours.*" The *Open Court*, March 1912. (Italics and footnote mine.)

To which I may add, without the least fear of being disavowed by Mr. Har Dayal: "And to all my Indian sisters and brothers who feel that all is not quite as it should be, I say: "Clothe your traditional renunciation with the solid, tangible body which straightforward, unblinking attention to the sordid facts of life, and the will to make to-morrow better than to-day, can alone endow it with"; and you conquer the world to-morrow more surely than the world has ever conquered you. *And that conquest will breed no heart-burn.*"

Of course Mr. Har Dayal's pen, here also, sometimes runs away with him, and there are sentences which we
 latter case, none the less *a force*. The intending is either selfish or unselfish: *from* the (so-called) ideal to us, or from us *to* the Ideal. In the former case we have foolish, disintegrative word, act, thought. In the latter, wise, integrative. It is the former sort which we, with Mr. Har Dayal, have lost faith in. The man who clings to it is under an illusion. He thinks he prays to God. He fails to realise that he is really praying *from* God. The only true prayer is dedication—and that is what Mr. Har Dayal commends.

prefer to skip. His lists of inspiring persons and places may well seem odd, both in commission and omission. I would probably have left out "St. Rose," as to whom I *know* practically nothing, and substituted Walt Whitman, who appears to me to have been a living embodiment of the ideal which Mr. Har Dayal holds up before the all-too-riotously-living West. Mr. H. G. Wells, with his "*Samurai Order* ¹," might also furnish us with a few useful data. It seems to me almost cruel, by the way—especially when the two articles are read together—to call India, as she *now* is "the land of *living* spirituality." Nevertheless that is, so I firmly believe, the part cut out for her in the next act of the great international play; and she must somehow make shift to take up her cue pretty soon, or be declared a fraud by the spiritually-starved, *aspiring* West, which expects much from her. India is the only land on earth where Will can almost replace money, and where great things can therefore be done *cheap*. And, with quite as much insistence as Mr. Har Dayal, I call upon the Will to *wake up*. Anyhow all these defects are but flaws in the wrapping; and, if I point them out, it is merely because I hold that good merchandise deserves good wrapping. The jewels I have quoted.

Now it is more difficult to quote whole passages of such pure wisdom from the article I am now dealing with; for there is still less restraint in expression, and the wrapping is perhaps more uncouth. But put the following sentences together and see whether the same lesson—active altruism, renunciation *for*, not *from*, humanity—is not taught:

"They rise above petty selfish desires and ambitions, but fall into the vacuous abyss of contemplation and inaction. They wish to follow out the ideal of the man of renunciation in every detail. Thus India has hundreds of really sincere and aspiring young men and women, who are free from all taint of greed and worldliness, but they are altogether useless for any purpose that one may appreciate. They have established monas-

¹ See *A Modern Utopia*.

teries in remote nooks in the mountains in order to realise the *Brahman*. Instead of bearing the heat and burden of the day along with their fellow-men, they aim at reaching a superior stage of illumination by practising all sorts of mysterious postures and other funny devices of a crude mysticism. Many of these well-meaning ascetics are indifferent to praise and blame, hunger and thirst, money and power. They have indeed attained a very high degree of moral self-culture on the negative side. But alas! all their nobility of soul does not help their brethren in the least, for they are ignorant of sociology. . . . Individual realisation is their object, not social regeneration. And as to politics, they are wholly foreign to their work. Politics are concerned with taxes, tariffs, class-struggles, rank and power—all worldly affairs with which the hermit does not want to contaminate himself. . . . The ideal of renunciation is very *defective on its positive side*. A false goal is set up before the disciple. History and science are despised as “phenomenal” things. . . . Thus *India's* renunciation brings her no good, but, on the contrary, misleads and weakens her. (Italics mine.)

Then, speaking of devotional enthusiasts :

“They would weep and dance in rapture, singing the name of the Lord. They would forget all worldly cares *and duties*. Now this exaltation of the spirit betokens some capacity of moral enthusiasm, for a man who can be lifted out of himself by any idea whatsoever has an element of idealism in his character. He is not altogether of the earth earthy. He has some fine chords in his nature, which require to be properly touched in order to produce beautiful spiritual music. But this method of exhausting oneself in songs and dances is one of the worst possible ways of evoking latent moral energy in man. For one Chaitanya, it gives us a thousand sentimental weak-minded irresolute devotees, who are good for nothing in any practical work for righteousness. The name of the Lord alone arouses them. They lose their common-sense, and their worship has no effect in *making them wise citizens*. As to economics and politics, the name of the Lord is in no wise connected with such grossly mundane matters. What has the

bhakta to do with taxes and representation, exports and imports? He rejoices in his beloved Lord, and sees him everywhere. He is "lost in the Lord." India has had several such *bhaktas*, whose lives and deeds are narrated in a treatise which is popular in Northern India. But alas! all this *bhakti* avails not to cure any evil. It only takes away particularly sensitive persons from the work of active altruism. It gives them a factitious object of devotion instead of teaching them that *every suffering child is Krishna and every sorrowful brother-man is Rama, whom they should love and adore*. It is sad that men have always sought far and wide for something to love, when *they had one another to love at all times* without any arduous search. They have worshipped stars and suns, trees and animals, gods and goddesses, dead heroes and heroines, while they forgot that *just by their side* was all that the noblest could give them for their whole-hearted service: *their brother-man*. This extravagant *bhakti*-mania is as pernicious as the *yoga*-craze of the metaphysicians. Some try to think and look inwards: others try to weep and dance. And all the time ignorance, poverty and disease march triumphant through the land.

Superstition also carries away a portion of India's moral energy. Pilgrimages and vows of abstinence reveal a wonderful amount of moral power in the people. A country that can send thousands of poor men on distant pilgrimages, from which some never return, cannot be regarded as devoid of moral stamina. Contempt of danger and death is never so strikingly shown as in the difficult and perilous pilgrimages to Badarikashrama and Amarnath. These soldiers of superstition display all the heroism of veterans in their eager thirst for the prize of their devotion. These pilgrimages are vast object-lessons of idealism as it shows itself among the common people. They are really the barometers of moral enthusiasm. But alas! the enthusiasm is all wasted like rain in the ocean. On account of the complete absence of social and political thought, the people can satisfy their spiritual instincts only in these foolish ways. The student of sociology knows that religion is only a safety-valve for our higher nature, and that a religious people can achieve much in any line of activity by

changing the objective of their efforts. A man who can risk his life to see Radarikashrama or bathe in the Ganges is also capable of much self-sacrifice for other noble causes, if they are presented to him. In India, religion and mysticism divert all the moral force of the people into unprofitable channels, leaving little for *science and social progress.*" (Italics mine).

* * * * *

Miserly space, and her twin-sister time, are mercilessly treading on my heels and bidding me conclude. It all amounts to this, then, that Mr. Har Dayal's life in the West has made him keenly realize the pitiful waste, in modern India, of the precious energies of human mind and will by which alone this world can be redeemed. Seeking for the causes of this wastage, he has shortsightedly pitched into the ancient Sacred Scriptures of his Motherland, not seeing that they are as innocent of such a crime as he is, nay, more so, for they do not tilt at windmills. I can positively assure Mr. Har Dayal that the fault lies not with the Ancient Scriptures, but with their (comparatively modern) misinterpretations ¹.

If he—and other efficient Indian writers and speakers—would but help me to make this clear to the people of his native land, we might turn all the reverence which Hindus feel for their most sacred *Shastras* into motive power for practical good. Surely Mr. Har Dayal will not insist on choosing a path of greater resistance by prescribing a wholesale rejection of the *Shastras*, when a path of obviously less resistance offers to whoever will redeem them from their shameful servitude and make them his allies. Mr. Har Dayal

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1. If Mr Har Dayal will kindly refer to a review of my *Gospel of Life* and other books in a recent issue of the *Modern Review*, he may think it worth his while to find out—and perhaps also point out—what it is that ~~has~~ made the reviewer so merciless.

is nothing if not outspoken. A few years of contact with the West have turned him from a contemner of Western civilisation into an ardent—nay, almost effervescent—admirer of its truly great ideals. May we not hope that the study of a few gems of his ancient Shâstras *in this new light* may turn him from the wholesale contemner he is to-day into an outspoken admirer—nay, an enthusiastic, living exemplar—of the one true *Yoga* of Dedication, not suppression, which they emphatically teach. This would indeed make him the scientific Franciscan of Cosmic Efficiency whom his prophetic vision evokes; an all-inclusive *type*, not an exclusive person.

Since Mr. Har Dayal, a Hindu, calls upon the youth of India to cast away the Hindu Shâstras as worthless, it seems but in the fitness of things that I, an Englishman, should call upon Mr. Har Dayal to re-adjust his judicial spectacles, settle his wig, and *look again*. Crime there has been, and is; and I shall heartily join him in denouncing it. But his present verdict constitutes a miscarriage of justice as woful as the crime itself: for it casts the mantle of guilt on altogether innocent shoulders.

And this appeal from Mr Har Dayal's hasty judgment to a higher Court of which the permanent assizes are held *in him*, as in his readers and mine, would seem to be not only true and just, but expedient at the same time as well.

For India has, after all, fallen asleep in her own skin. Mr. Har Dayal would have her jump clean out of it; whereas I suggest that we had better rouse her in it, and that if she follows Mr. Har Dayal's present advice to any large extent, we shall some day wake to find her, not asleep, but dead. Verb. sap.

F. T. BROOKS.

Emperor Visaldeva.

(By *Mr. Harbilas Sarda, B. A., F. R. S. L.*)

Visaldeva IV, also called Vighrahorāja, was the second son of Arnorāja or Anhaldeva, (also called Anaji) king of Sapādlaksha, as the kingdom of Ajmer was then called, and came to the throne about A.D. 1152 after expelling his elder brother, the parricide Jugdeva. Both Jugdeva and Visaldeva were sons of Arnorāja by his queen Sudhavā of Mārwar. By his second queen Kānchandevi, the daughter of the celebrated Sidhraj Jai Singh, king of Gujrat, Arnorāja had a third son, named Someshwara, the father of the renowned Prithviraja.

Visaldeva's reign is a landmark not only in the history of the Chohāns, but in the history of India. He was the first Chohān emperor of India. He reduced to submission the various rulers of Hindustan. The principalities of Pāli, Jālor and Nādole (the last, once an independent Chohān kingdom) had during the time of Arnorāja acknowledged the suzerainty of the Gujrat king Kumārpāl and transferred their allegiance to him. Visaldeva therefore attacked them. He "burnt Jalor, reduced Pali to a hamlet and Nadole to a marsh."* All these were once Chohan fiefs of Ajmer, and Visaldeva once more reduced them to their original status, and compelled them to look to Ajmer rather than to Anhilwārā Pātan for protection and safety.

Visaldeva conquered Delhi from the Tauwars and made the king of Delhi a feudatory of Ajmer. He then advanced further north and east and drove the Mussalmans out of Hindustan and became Emperor of India.

* See the Bijolian inscription dated the Sambat year 1226 (A. D. 1169). Asrāj or Allan was most likely the king of Nadole at the time.

There is difference of opinion as regards the date of this conquest of Delhi. It has been placed by various authorities in various years between A.D. 1139 to 1166. As a matter of fact, the event took place sometime between A.D. 1153 and 1163, for according to an inscription* in the Rajputana Museum, Ajmer, Visaldeva was making preparation in Ajmer to move towards Delhi and the north in A. D. 1153 and the inscription on the famous Siwalik Pillar in Delhi (†) dated the 9th April 1164 says that the Emperor had conquered the whole of Hindustan.

The Vijolian inscription also disposes of another popular error that the Chohans got Delhi by inheritance when Prithviraja of Ajmer was adopted as son by king Anangpal of Delhi. It is now clear that it was not Prithviraja who got Delhi, as wrongly stated in the famous *Prithiraj Rasa*, but his father's elder brother Visaldeva, who conquered it, and who, by extending his conquest to the whole of Upper India, was the first of the last Hindu race of Kshatriyas who became Lords Paramount of India. This fact has now been proved beyond doubt by the Siwalik Pillar inscription at Delhi. There are three separate inscriptions of Visaldeva on this pillar. The first simply says: "S. 1220, Vaisakh Sudi 15th (this monument is) of the Lord of Sākambhari, Sri Visaldeva, the son of Sri Anhaldeva." The second inscription is an eulogy of Visaldeva and says that when he goes on an expedition he resembles Vishnú.‡

(*) For this inscription, see Dr. Keilhorn, *Indian Antiquary*, Vol. xx, p. 201.

(†) See *Indian Antiquary*, Vol. xix, and *Asiatic Researches*, Vol. viii, p. 130.

(‡) See *Asiatic Researches*, Vol. viii, p. 130. The inscription says:—

"Tears are evident in the eyes of thy enemy's consort; blades of grass are perceived between thy adversary's teeth, thy fame is predominant throughout space; the minds of thy foes are void (of hope); their route is the desert where men are

The third is the most important of all and says ; " As far as the Vindhya, as far as the Himádrī (Himalayas) having achieved conquest in the course of travelling to holy places ; resentful to haughty kings and indulgent to those whose necks are humbled, making Aryavarta once more what its name signifies (Land of Aryas), by causing the barbarians (Mlechhas) to be exterminated ; Visaldeva, Supreme Ruler of Sákambhari and sovereign of the Earth, is victorious in the world. This conqueror, the fortunate Vighraharāja, king of Sakambhari, most eminent of the tribe which sprang from the arms (of Brahma) now addresses his own descendants : by us the region of the earth between Himávat and Vindhya has been made tributary ; let not your minds be void of exertion to subdue the remainder."†

This proud boast of Visaldeva that he had exterminated the barbarians and made Aryavarta once more what its name implies, marks the zenith of glory to which the Choháns reached ; and his earnest appeal to his successors to drive them beyond the extreme borders of India, though unheeded by the first three of his successors, found an echo in the thrilling heart of his nephew, the chivalrous Prithvirāja, whose glorious exploits shed lasting lustre not only on Chohán arms but on the whole Hindu race.

This expulsion of the Mussalmans from Hindustan occurred when the Yaminia dynasty of the Ghazni Sultans

hindered from passing ; O Vighraha Raja Deva in the Jubilee occasioned by thy march. May thy abode, O Vighraha, Sovereign of the Earth, be fixed, as in reason it ought, in the bosoms (akin to the mansion of dalliance) of the women with beautiful eyebrows, who were married to thy enemies. There is no doubt of thy being the highest of embodied souls. Didst thou not sleep in the lap of Sri, (prosperity) whom thou didst seize from the ocean having churned it ?"

(†) Professor Colebrooke's translation in the Asiatic Researches, Vol. viii, p. 130.

founded by Subuktagin was tottering to its fall. Though the Mussalman historians, as is customary with them, to omit defeats and skip over reverses, do not describe this event, it is clear that the Sultan thus driven out of Hindustan by Visaldeva was either the last but one of this line, the Khusrau Shah, who ascended the throne in A. D. 1150 and who, according to the *Tazkirat-ul-Malúk*, returned from the Panjab to Ghazni subsequent to the retirement of Alaud-din Hasan son of Hasan Ghorí from Ghazni after plundering it, or, his son, Khusrau Malik,—the last of the descendants of Sultan Mahmud of Ghazni—who had settled in the Punjab in A. D. 1160, and who was eventually imprisoned and murdered by Sultan Muizzudin bin Sâm, popularly known as Shahbuddin Ghorí, in A. D. 1186 A. D.* (S. 1213).

Visaldeva's immense army, as stated in the stone inscriptions in the Rajputana Museum, Ajmer, (Lalita Vighraharāja Nātak of Someshwara), consisted of one thousand elephants, a hundred thousand cavalry, and ten lakhs of infantry. His Prime Minister appears to have been one Sulakhshanapāl.†

Visaldeva founded a number of towns in different parts of his dominions and named them all Visalpur. One of them still stands about 7 miles to the south-west of Thoda, at the south-west corner of the Girwar mountain

(*) Duff's Chronology, p. 165.

(†) Indian Antiquary, Vol. xx, p. 201. Six inscriptions of the time of Visaldeva have so far been found, three on the Siwalik Pillar at Delhi of the year A. D. 1163, one on a pillar in the Bhuteshwar temple in Lohari village in Mewar dated the S. year 1211 (A.D. 1154) stating that Vishneshwara Pragya Acharya of the Shaiva religion bestowed a golden dome to the Siddheshwar temple and two in the *Adhai Dinka Jhonpra*, one of which is dated Sunday, the 22nd November A. D. 1153, (S. 1210).

range in Mewar.* He constructed the famous Visalsar lake at Ajmer now called the Visalya or Bislya. The *Prithviraj Rāsa* says that he ordered his ministers to construct a lake at Ajmer just like the one at Pushkar.† It is $2\frac{1}{2}$ miles in circumference, and is oblong in shape. The surrounding embankment was faced in stone with steps all round leading to the bottom of the lake. Temples and houses stood all round and there were two islands in the lake, on which stood‡ beautiful palaces for the king.

Emperor Visaldeva was a monarch as much distinguished for letters as for valour. Like the emperor Marcus Aurelius or his prototype, Sri Harshadeva who flourished in the sixth Century A.D., his literary achievements rivalled his military glory and his works show that he was as pre-eminent in arts of peace as in deeds of arms. He it was who built the College at Ajmer which was demolished by Sultan Shahbuddin Ghori in A. D. 1193 and converted into a mos-

(*) Its situation is striking. It lies right in the mouth of the chasm-like gorge which runs through the range to Raj Mahal. The Dai and Khari rivers here join the Banās and form a *triveni* and the united stream then runs through the pass to the east of the range. The pass is very narrow at each end with high precipitous cliffs of rock closely approaching each other from the opposite sides, but it widens out into a great mountain-girded amphitheatre in the centre where the Banas river in the rainy season forms a great lake called Anāsāgar, after Visaldeva's father Anāji. "At the entrance to the pass is the temple of Visaldeva undefiled by the Moslem, which contains inscriptions of Emperor Prithviraja, dated S. 1231 and 1244 (A. D. 1174 and 1187)."

(†) "सर रच्यो इहां पडुकर समान"—The *Prithviraj Rāsa*.

‡ "The vestiges of an island are yet seen in the lake, and upon its margin; but the materials have been carried away by the Gotes."—Tod's *Rajasthan*, Vol. I, p. 783.

que by Sultan Shamsuddin Altamash (A. D. 1210—36) and is now known as the *Adhai Dinka Jhonpra*.*

Visaldeva was a great poet. Fragments of his drama, "*Horakeli Natak*," engraved on slabs of blackstone found buried in the courtyard of the Adhai Dinka Jhonpra in 1875 A. D., prove his scholarship. "Actual and undoubted proof is here afforded" Says Dr. Keilhorn, "to us of the fact that powerful Hindu rulers of the past were eager to compete with Kalidasa and Bhavabhuti for poetical fame†."

The empire, he founded did not last more than 40 years, ‡ at the end of which period the very barbarians whose ancestors he had driven out of India returned and overwhelmed his successors.

(*). For a full account of this, See "Ajmer: Historical and Descriptive, Chapter VII, p. 68.

(†) Indian Antiquary, Vol. XX, p. 201.

(‡) See Cunningham's Archaeological Survey Reports, Vol. I.,

p. 15

Quotations from

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OR

The Lord's Song.

Ninth Discourse.

(By Professor Tulsi Ram, M.A., M.R.A.S.)

The Blessed Lord said :

1.

This utmost Secret I'll declare
To thee who art from carping free,
Wisdom and knowledge both combined,
Which knowing, thou shalt freedom win.

2.

This Royal Art and Mystery
Is ever pure and excellent,
Founded on Practice and on Law, ^{gent in the mo}
Easy to work, unpr ^{through the range to}
^{ivers here join} ^{erising.}

Those ^{ream th}

3.

^{ge.} These that are faithless, Parantap.
And do not trust this Law Supreme,
Not reaching Me, they sure return
To paths of this Abode of Death.

4.

By me pervaded is this all,
In My unmanifested phase,
All beings have their roots in Me,
Not rooted so am I in them.

5.

Nor are they rooted fast in me,
Behold my Sovereign Yoga, thou,
The base of things, yet rooted not,
Myself their primal Cause, forsooth.

6.

As in the ether rooted firm,
The mighty air doth freely move,
So beings have their roots in Me,
Keep thou this Secret well in mind.

7.

All living things, O Kunti's son,
Enter My nature, at the end
Of a world-age ; when it begins,
I send them forth from Me again.

8.

Wielding My creative power,
I emanate from time to time,
This multitude of living things,
Helpless, by Nature goaded on.

9.

Nor do these actions ever bind
Myself, O conqueror of wealth,
~~For like a witness unconcern'd,~~
Quotations maywise invol'd.
Alone I stand, not bar in m.

10. let of

My Nature, which I supervise,
Sends forth all things that move about,
As well as those that do not move,
Thus, Kunti's son, this world revolves.

11.

The foolish disregard Me here,
Seeing Me clad in human form,
Ignorant of My nature true,
As Lord Supreme of living things.

12.

Empty of hopes, empty of deeds,
Empty of wisdom, senseless too,
Fiendish in nature, demon-like,
Deceitful of ignoble mind ;

13.

But high-soul'd sages, Pritha's son,
 Partaking of My Godliness,
 Know Me, the changeless Source of all,
 And worship Me with minds intent.

14.

Singing My praises evermore,
 Determinate and firm in vow,
 They worship Me with loving hearts,
 Humble and ever harmonised.

15.

While others worship Me as One
 And manifold, pervading all,
 By off'ring wisdom-sacrifice,
 And thus attain to Me, O Parth.

16.

I am Oblation, Sacrifice,
 Ancestral Offering am I,
 As also Healing Herb, O Parth, but in the mouth
 Mantram, Butter and Sacra through the ran here join the fire ;

17.

The Father and Mother of the Universe,
 And Mother, Prop, and Sire's Sire,
 Worthy of being known, the Aum,
 The Rik, the Saman, and Yajus.

18.

The Path, the Husband, and the Lord,
 Witness, Abode, and Shelter too,
 Lover am I, and Origin,
 End, Base, the Treasure-house and Seed.

19.

The heat I give, and rain send forth,
 I hold them back whene'er I choose,
 Immortal life and also Death,
 Being, Non-being, am I, too.

”عبدالہ مسعود صا روایت کردا - رسول الہ صلی الہ علیہ وسلم
 ہرکہ چہل مادہ گاربسمل کند یک خون کبیر در گردن او بنر سیند
 و ہر حابز زیکہ بہوایے ذفس بکشد ہمچنان باشد کہ بریران
 کردن خانہ کعبہ یاری کردہ باشد“ (ملفوظات حقہ لظمانی
 صفہ ۷۵)*

“Abdulla Masud relates that it is brought down from the prophet (God's mercy upon him) that one who kills 40 cows is considered a great murderer, and a man who kills any animal for the sake of pleasure is something like one who desolates Kaâbâ (the Home of God).

Ali, one of the greatest followers and the son-in-law of the prophet says—“لا تجعلکم ابطونکم مقابر الحیوانات“
 “Do not make your bellies graves of animals” †

Quotations may be multiplied, but the shortness of the paper is a great bar in my way. I will finish this part of the paper with this couplet of *Sâdi*, the great Persian poet :—

ہمارے برہمہ مرغان ازین شرف دارد
 کہ استخران خرد و طائرے نیاز ارد

(iii) Christianity and Vegetarianism.

A few quotations from the Christian scripture will suffice.

Romans XIV, 15. Destroy not him with thy *meat* for whom Christ died. 17. For the kingdom of God is not *meat* and drink; but righteousness and peace, and joy in the Holy Ghost. 20. For *meat* destroy not the work of God. 21. It is good neither to *eat flesh*, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

(New Testament, Cambridge University Press, 1884, p. 292).

Mat. VI, 9, 11.—"Our Father which art in heaven, hallowed be Thy name.....Give us this day our daily bread.

St. Luke XIV, 15.—Blessed is he that shall eat bread in the kingdom of God.

When Adam and Eve were stationed in the Garden of Eden, God did not supply them with either meat, mutton or fish but only with the vegetables of the highest quality. It clearly proves that God, at least, for one, did not consider flesh natural, for, had He, He would not have, as He did, thought fit to deprive His darling couple of it. Surely He knows best as to what is natural and what is unnatural. The next proof and a strong one lies in the fact that Christians abstain from flesh diet on the holy occasion of the Lent. It shows that they have their own qualms about its holiness. There was no reason for them to have it excluded, even if it had *been equal*, in its holiness, to vegetables. It follows, therefore, that flesh is un-Godly and, therefore, unnatural, even according to the Christian standard.

Now we come to the 2nd part of our subject.

2. THE SCIENTIFIC VIEW.

Animals which live upon flesh generally hunt for their prey at night can, therefore, see very well by night. Man, on the other hand, does not possess that power. He is intended to rest at night, and not to labour for food. This serves to indicate that man is not designed to be a flesh-eater.

Other similar indications are :—

(a) Man, like vegetable eating animals, perspires freely, whereas flesh-eating animals do not perspire.

- (b) Flesh-eaters do not masticate their food; whereas man in common with vegetable eaters, masticates fully.
- (c) Man, in agreement with vegetarians, drinks by draughts, while flesh-eaters lap with the tongue.
- (d) More saliva is formed in the mouths of man and the vegetable-eating animals, than is the case with flesh-eaters.

Here are a few conclusive arguments against flesh-eating—

1.—The matured opinions of the most eminent scientists—Gassendi, Linnacus, Dauberton, Cunier, Lawrence, Bell, Owen and others,—are that the whole internal and external structure of man clearly indicates his adaptation to a frugivorous diet. The anatomy of man very closely resembles that of the higher apes. The apes and monkeys subsist upon nuts, fruits, and grains; though they can be taught to feed upon flesh, they thereby become gross and less healthy and tractable.

2.—Flesh-meat contains nothing of value which may not be easily obtained from the vegetable kingdom; it is a very imperfect food, being devoid of starch and sugar, and containing an excess of flesh formers. On the other hand, from grains, pulse, fruits and nuts, food can be selected perfectly suited to all climates and conditions of life; whilst some yield a higher percentage of flesh formers than butcher's meat, others supply in abundance the heat and force producers—starch, sugar and oil. Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen hardly differ even in form—(Liebig)—and chemical analysis is incapable of detecting any difference.

3.—Under the most favourable circumstances, the flesh of animals can never be free from impurities. The

process of waste and repair is constantly going on in the living system, and there is therefore always present in the tissues and blood vessels more or less broken down cell structure, which is on its way to the excretory outlets of the system. If this process be arrested by the death of the animal, this effete matter will remain in the flesh, together with that large proportion of the impure venous blood which is in the capillaries, and hence the flesh more or less loaded with impurity.

4.—A large proportion (good authorities say eight out of ten) of the animals slaughtered for the public market are diseased; which is caused by immature breeding, and putting them into an unnatural condition, in order to prepare them for sale. It is an ascertained fact that the class of diseases in infected cattle, known as "*parasitic*," of which there exist several distinct varieties (trichinosis being a type), may be communicated to man. Besides these, the diseases which are regarded by high authorities as transmissible to man through ingested meat are:—(1) pleuro-pneumonia, (2) cattle-plague, (3) swine-typhoid, (4) foot-and-mouth disease, (5) anthrocoïd disease, (6) erysipelas, and (7) tubercle.

5.—The observations and evidence of medical men, who have given special attention to the cause and cure of the drink crave, go to prove that the greater the indulgence in flesh-meat the greater is the obstinacy of this disease; and the desire for intoxicants is reduced in proportion to the abstinence from flesh-meat; and it has been found in many cases that the *only* cure for this terrible curse is an entirely vegetarian dietary.

6. Men have life, animals have life सर्वाणि भूतानि मित्रस्य चक्षुषा समीक्षा महे " Look upon with the eye of a friend.

7.—A vegetarian diet, from its unstimulating effect on the animal passions, is favourable to purity of thought,

chastity and a harmonious and peaceful disposition. In contributing to the physical health of man, it likewise improves his moral condition, besides conducing in no small degree to the healthy development of the Intellectual faculties; since it must naturally follow, that by rendering the instrument clear and pure the acts of life will also be materially influenced.

8.—The highest sentiments of humane men and compassionate women revolt at the cruelty, the degrading sights, the distressing cries, the perpetual bloodshed, and all the attendant sickening horrors which inevitably surround the rearing, transit and slaughter of suffering, sentient beings.

9.—The land which is cultivated for grains, fruits and vegetables provides employment for several times as many men as that which is used for grazing purposes, and this larger rural population would better sustain the health, strength and prosperity of the nation.

10.—Flesh (as it contains from half to 3 quarters of its weight of water) is ten to twenty times more expensive than wheat, oatmeal and other grains, maize, grain, etc., which contain only 14 percent of water. Thus a mixed dietary of flesh and vegetables costs per head three or four times more than a vegetable dietary, to which even cheese, butter and milk are added, and it is unphilosophical and unbusinesslike to pay the larger sum for the inferior food.

11.—Those who live on vegetarian diet are, as a class heavier, harder in muscle, capable of greater endurance, and of performing greater feats of strength than those who live on a mixed diet; as proved by Professor Forbes from experiments on flesh-eating Englishmen, porridge-eating Scotchmen, and potato-and-bread-eating Irishmen, the Scotchmen and Irishmen being superior in height, weight, and strength to the Englishmen. The

Laplanders living on flesh, are a diminutive race, while the *Tunis*, who inhabit the same climate and live chiefly on the products of the soil are as fine a race as the Swedes and Novaegians.

“The difference”, says Dr. Lamb, “must be attributed mainly or entirely to diet.”

12.—Many of those who have opened out to the world fresh tracts of thoughts and travelled untrodden paths of knowledge have, from their own convictions, become either wholly or for a time vegetarians.

Among others may be named :—

Kapil, Kanad, Gautam, Patanjili, Vyas, Panni, Budha, Pythagoras, Empedokles, Plato, Epicurus, Seneca, Plutarch, St. James, the Emperor Julian, Gassendi, Mandenille, Milton, Newton, Roy, Thomson, Dr. Heequet, Dr. Chayne, Dr. Cochin, Rossean, Voltaire, Lord Chesterfield, Hartley, John Wesley, Howard, Swedenberg, Byron, Sir R. Philips, Michelet, Graham, Schopenhaur, Horace Greely, Issac Pitman, Swami Dyanand, Pt. Gurudutt, Justice Ranade, Dr. Oldfield, Professors Gokhale and Pranjapye, the Only Indian Senior Wrangler.

13.—Ram, Lakshman, Bhishma, Krishna, and the Sparans—who, for muscular power, physical energy and ability to endure hardships, stand unrivalled and unequalled in the history of nations—were vegetarians, as well as the armies of Greece and Rome, in the time of their conquests; the departure from their simple habits and food being soon followed by decline.

14.—It has been proved that life of man can be prolonged and his health and happiness enhanced by a diet of which the flesh of animals forms no part, therefore neither justice nor benevolence nor compassion can sanction the revolting cruelties that are daily perpetrated in order to pamper perverted and unnatural appetites.

And 15.—Vegetarianism is a protest against those evils which most beset healthy nations—luxury, intemperance and vice; it entirely repudiates the low estimate of the value of life in innocent animals; it inculcates sympathy, benevolence and justice to all, and encourages temperance, thrift, purity and philanthropy, and whatever promotes the wellbeing and elevation of the human race.

These reasons can be indefinitely multiplied; but I think those already put forward are sufficient to convince a humane man and a compassionate woman of the necessity of adopting the Godly, natural and human diet.

3. A FEW SCIENTIFIC AND MEDICAL OPINIONS IN FAVOR OF VEGETARIANISM.

The following few opinions of distinguished medical men and eminent and famous scientists will, perhaps, may not be out of place:—

1.—*Professor Owen*—"The apes and the monkeys, which man nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts, and other forms in which the most sapid and nutritious tissue of the vegetable kingdom are elaborated; and the close resemblance between the quadrumanous and human dentition shows that man was, from the beginning, adapted to eat the fruit of the trees of the garden."
(*Odontography*, p. 471).

2.—*Linnaeus*.—"This species of food (fruit) is that which is most suitable to man; which is evinced by the series of quadropeds, analogy, wild men, apes, the structure of the mouth, of the stomach, and the hands."

(*Linnaei Amoenitales Academical*, Vol. X, p. 8).

3.—*Sir Henry Thomson, F. R. C. S.*—"The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body as well as for the production of heat and force."

(*Food and Feeding*, p. 11)

4.—*Huller*—"This food, then, which I have hitherto described, and in which flesh has no part, is salutary; in-so-much that it *fully nourishes* a man, protracts to an advanced period, and prevents or cures such disorders as are attributable to the acrimony or grossness of the food."

(Elements of Physiology, Vol. VI, p. 199).

5.—*Dr. G. Cheyne*.—"For those who are extremely broken down with chronic disease, I have found no other relief than a total abstinence from all animal food, and from all sorts of strong and fermented liquors. In about 30 years' practice, in which I have (in some degree or other) advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken." (1709).

6.—*Arbuthnot*—"I know more than one instance of irascible passions being much subdued by a vegetable diet."

7.—*Dr. Cullen*—"I am firmly persuaded that any man who, early in life, will enter upon the constant practice of bodily labour and of abstinence from animal food, will be preserved entirely from gout."

For opinions 1—7.—See "*Medical and Scientific Testimony in favor of a Vegetarian Diet.*"

8.—*The Rev. Miles Grant*, Editor of the Boston Crisis (U. S. A.), some time ago, gave the following remarkable testimony in reply to the inquiry of a student:—

"*Most emphatically this diet* is adapted to students. There is no other diet on which a student can accomplish so much. The mind becomes as clear as crystal. The muddy, confused state of the mental powers passes away like the morning fog before the rising sun. We are astonished at the amount of mental and physical labor we are able to perform on this diet. We can preach fifteen times a week, besides attending to our editorial duties, a continual, blessed freshness. It would be a

great cross to us to be put back on the old diet, and be compelled to live on the food used by most people."*

9.—*Mr. J. Todd Ferrier*—"It is impossible for a man who eats flesh-meat to have a whole body. It is not possible, therefore, for him to be the highest type of thinker.

The mind is the filter of thought. If the filter be impregnated with poisonous elements, the thought cannot escape the contamination. Flesh-eating dulls the mind and deadens the finer senses, whilst it quickens the grosser senses. It has contributed not a little to filling the asylums. On the other hand, a pure diet is most beneficial to the mind. It nurtures it naturally. It enables the imagination to have full and free scope. It helps to delicate sentiment, to right balance and just judgment. It was Benjamin Franklin who said that he found a non-flesh diet to be productive of 'clear ideas and rapidity of thought'." (*The Herald of the Golden Age*).

10.—*Again Mr. Ferrier*—"Rational Diet makes a healthy body; flesh diet tends to physical corruption. Rational Diet ennobles the mind; flesh diet dulls and degrades it. Rational diet elevates the whole moral tone of a man; flesh diet creates false cravings, and tends to brutalize him. *Abolish flesh diet and the man goes up, body, mind, and soul!*

MADAN MOHAN SETH.

For opinions from 9 and 10 see "*The Arya Patrika*, July 12, 1902, and July 19, 1902.

* "*Explanatory*," p. 10.



A RATIONALISTIC VIEW OF THE ARYA SAMAJ.

III.

THE SIGNS OF THE TIME.

How far were the people of India in a position to receive with candour the startling and seemingly new doctrines taught by a Sannyasi in russet? What forces were at work in India that tended to encourage rather than discourage the new movement? What were the predisposing causes that led to the new light being generally welcomed and hailed with delight by the populace and the aristocracy alike? What, in short, was transforming the young Indian mind and preparing it to take eagerly to and sympathize with the Samajic propaganda? These questions are forced irresistably upon our attention and require a full consideration in the first instance.

There had been teachers of monotheism before Swami Dayanand; they had taught a purer faith than was to be found in their respective ages; they had raised their cries against the existing evils of the society and religion. India had her own Husses and Wycliffes, in Kabir, Dadu and others. But they all failed, and the laurels of success were reserved for Dayanand Saraswati, the Luther of India. Why did the former fail and the latter succeed?

Much, no doubt, depends upon the personal abilities and capacities of the reformers, but a good deal also depends upon the degree of the preparedness of the popular mind to receive such reforms. This we are now going to discuss.

Kabir and Dadu lived at a time when the popular mind was not ready to accept the new doctrines taught by them. The age was one of utter darkness and of

hand to mouth living. The security of person and property was in danger and the people had little time left to them for education. They were not given liberty of free discussion, and exchange of ideas was not possible. Thus the public mind had no chance for expansion. Reform, therefore, was not generally acceptable to them, and the cry of the reformers was a cry in the wilderness. Even if it was heard in some quarters, it was misinterpreted, and consequently those who heard it were in no better position than those who did not.

In Swami Dayanands' time, however, things had undergone an entire changes. India was (and in fact now is) passing through a period of transition, which is very aptly described by Keshub Chandra Sen in the following words :—

“The age in which we live is also peculiarly important as marking the transition state of native society.....
..... Born in India, natives of the soil, and living in the present age, we cannot but look with peculiar interest upon the scenes and events around us ; mighty revolutions are taking place on all sides. Every department of native society is undergoing change, radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones, aspirations and energies are turning into new channels ; there are changes even in our mode of living. The spirit of western enlightenment and civilization is at work in the core of Hindu Society, and is somewhere perceptibly, somewhere secretly, transforming, remodelling, and revolutionising its entire organism.”

What were the forces that had served to bring about the transition ? What were the causes that resulted in the change ? What was the nature of the transition ? Which way did it tend ? What did the minds of the people crave for ?

Let us pause a while and think over these questions.

Now the most important fact about the age was the existence and the benign rule of a civilized government. The uncertainties of the old Moslem regime and of the Mahratta anarchy were all gone. People, no longer apprehensive of danger from marauders and freebooters, could settle down to their business, and pursue their respective callings with satisfaction. The benefits of peace were thus enjoyed by one and all under the ægis of British rule. Under these favourable circumstances, it was natural that people should think of other and higher things than the mere necessities of life, and that their thoughts should rise above the commonplaces of the daily life.

The spread of education, which was one of the blessings of British Rule, opened out new vistas of thought for the Indian mind. The study of modern science and of Western philosophy in a spirit of critical enquiry, which began with an initial doubt and proceeded on the principle that assent to a new doctrine was to be withheld unless warranted by reason and argumentation, brought on a curious change in the Indian student's way of thinking. If they were taught not to concede to their teachers in holding that a straight line was bisected simply by the stroke of the teachers' pen, unless the same was proved to be so, how could they be induced to believe that the mere pointing of the finger towards the moon could rend that satellite asunder.

"Observer : A Kayasth " in a very sensational article that he contributed to the Kayasth Samachar of the August 1902, under the heading "The Religion of our young men," describes the influence which "western education in conjunction with its accompanying satellite Christianity" exerted on the minds of "our young men," in the following words :—

"It is an unquestionable fact that, with the advent

of English education, a remarkable agitation set in. The whole life of the Hindu was subjected to a keen and unmerciful overhauling—society, religion, custom and manners were all subjected to a scrutiny as thorough as unsympathetic and unsparing. Like the ocean at the time of the traditional churning, the Hindu world was stirred to its very depths by the new dogmas and doctrines of worship, of female education, of iconoclastic heterodoxy and irreverent questionings of all established usages. Men insisted on testing every action of life by the infallible touchstone of reason. Time-honoured authority and long-standing custom were ruthlessly trampled upon, if they could not justify their existence by reason. The men first imbued with the spirit of the new teaching were those, who read in the early English schools of Bengal, founded by Lord William Bentinck for the diffusion of western education among the people. The Bengali parents who sent their children to these schools, little dreamt that in sending their boys away from the native *pathshalas* they were effectually alienating the hearts of their sons from the ancestral religion... ..

Now when these men were taught the elements of western knowledge, in most cases by Christian masters, and the public minds of the Bengali youth, ready to receive impressions, were subjected to the expanding process, which accompanied their progress in secular studies, there arose in most a dissatisfaction with their present religious beliefs.....They felt that they were not all that they should be—and they were naturally led to compare the religion and piety of their homes with the new teaching inculcated by the Christians. What did they see, when they reflected on their native beliefs and practices? A selfish, degraded priesthood, an unmeaning allegiance to absurd rules and symbols, not intelligible even to those who paid unbounded reverence to them—in short, all the dark, peurile and debasing features of

Pauranic Hinduism, which we have now, with wisdom and from necessity, disowned."

The exchange of ideas promoted by the freedom of speech and the liberty of the press, and the hot academical debates on all subjects, philosophical, historical, scientific and moral, pointed to the same result.

The accumulated effect of all these was that the people lost all faith in the religion of their ancestors. They displayed a universal revolt against authority and generally became sceptics in their ideas. Some became desperate and gave themselves out as pronounced atheists. Others were more modest and hesitated to come to any decision, one way or the other. Some again became apathetic. In general, they may be described as wavering in their faith, and what an "English wit" said of Raja Ram Mohan Roy, that he was "a Brahmin who had lost his own religion and could not find another," may be said of them very fairly. On the one hand, they found themselves unable to stick to the old hackneyed doctrines of their grand fathers, on the other, they had not formulated their own beliefs or carved out new doctrines for themselves. (No doubt in certain cases they became Christians but these cases were not too many.)

Even the populace had lost much sympathy with most of the unmeaning customs. They doubted their utility and correctness, if not their authority. They had become conscious of the fact that circumstances had greatly changed, and that the old customs, even if they had any meaning and utility in them at the time when they were formulated, had ceased to have these in the new circumstances of life, and were quite unsuited to these. In certain cases they proved injurious and a hinderance to their business. The greatest upholders of these customs could not help thinking that, however, reasonable in origin they were, their spirit was lost and only the form remain-

ed. Thus all faith in them was shaken, and if they adhered to them, it was simply because they could not gather courage enough to take the lead in setting them aside.

But the Indian mind is by nature prone to religion, It is also patriotic in the sense that it takes delight in hearing and speaking of the glories of India's past. And although for a while it seemed to have wavered away from its natural disposition, it was yet ready to revert to its, even at a very slight stimulus being given to it. Such a stimulus was given to it by the revival of Sanskrit learning. "Observer: A Kayasth" in the Kayasth Samachar writes thus of the results of this revival:—

"The study of Sanskrit opened to men's view unexplored treasures of philosophy and metaphysics, speculations and theories which had long lain impervious to human scrutiny, ideals and doctrines which attracted attention by their novelty and their superiority to the code of the priest-cult then in vogue whose tyranny and degeneracy even the most conservative were beginning to feel. And with this unearthing of a long-buried philosophy came a reaction.....Instead of looking on Christianity as a fulfilment of the Divine purpose as meditated by the old *Rishis* and saints, men began to feel that Christianity was an exotic, and in accepting it, they lost their individuality, and merged their distinct existence as a people in the vaster fabric of European society."

They had, however, already become conscious of "the unsavoury features" of the Hindu religion, "which could not stand the scrutiny of modern enlightenment." Here was the rub. They were unwilling to join the foreign religions; and they could not accept the whole of the existing Hindu religion, as it was handed down to them by their grandfathers. Either that religion must be supported in all its details by the theories and researches of modern science, or a reform must come.

The idea of reform was more palatable to them and they craved for that more than for anything else, provided it was indigenous. If a reform could be had without the necessity of their begging for the same from the outsiders and without any loss to their country's prestige, they would heartily welcome it. This they desired not only in religious but in social matters also.

Thus, in short, what the Indians were longing for was this: A thoroughly reformed religion, Swadeshi in its origin and yet essentially monotheistic, least dogmatic, perfectly compatible with reason and not inconsistent with modern philosophy and science. It should do away with all superstitions and should have as little to do with mysticism as it could. For what was necessary, was a compromise between the hurry and bustle of the 19th and 20th century life, and the calm and quiet of the old religious observances. This a belief in evil superstitions or mysticism, or a too tedious ceremonial could not effect. Allegiance to authority was not necessarily an evil; but the authority itself must not be acknowledged unless its reasonableness, correctness and its merits were first carefully examined and established beyond all doubt, and unless it was proved that it would not affect injuriously the healthy onward progress of the nation. A social reform of the like nature was also much wished for, but it should be closely connected with, and in fact, based upon religious reform, for in India the two are closely united.

The religion taught by Swami Dayanand was such a religion. It was based upon the Vedas and old Shastras of India; it enjoined the worship of one Almighty, Omnipresent God; it was free from all dogmas; it gave sanction to nothing that was contrary to reason; and it was not inconsistent with the recognized principles of science and philosophy. It condemned all superstition and excepting for some Yogic powers which are within the pale of reason,

it gave no countenance to mysticism. It certainly did recognize the Vedas as authority on all matters of religion; but it did so only after examining them and after being satisfied that they were worthy of that honour. It also provided for the rooting out of social evils, upon the basis of religion and the authority of the Shastras. A religion which fulfilled all the requirements of the present age and yet was Indian in its origin, was sure to have the sympathy of all on its side, and was bound to achieve unlimited success in the long run.

What, it might be asked, will be the fate of other "reform" movements, on foot in India? It is a pertinent question, but difficult to answer. Our answer, however, would be that if they are not ultimately destined to fail altogether,—for certainly, at present there are no visible signs of their failure,—they are surely not meant to be very successful or popular in the end. An examination of the nature of some of these movements will make the above quite clear.

Sanatan Dharma.—Ten years before it would have been a misnomer to call the Sanatan Dharma movement, a movement of reform. It was then in reality a protest against the Arya Samaj and justified its existence by criticizing the works and teaching of Swami Dayanand. Since then, however, a great change has been visible in its aims. What brought on that change, is not known. It might be the influence of the very movement for checking which it was brought into existence, or it might be the result of its own inability to resist the onward progress of time and thought and to meet the new requirements of the present age; or it might be partly due to one and partly to the other. But that such a change has slowly but surely come on, is beyond doubt. Early marriages are beginning to be condemned, the importance of Brahmacharya is recognized by the starting of *Rishikuls*, the study of the Shastras has been revived, foreign travel is

declared to be allowed by the Shastras, and even widow remarriages are said to be not prohibited by them. A renowned leader of the Sanatan Dharma went so far as to declare (though that declaration of his by no means escaped criticism), that unless the Vedas were read in every Indian home, there was no hope for India. To think that the Sudras be given the privilege of reading and hearing the Vedas by a leader of Sanatanists! Last, but the most, we have lately been hearing of a proposal to re-admit Hindu renegades to other religions, into the fold of Hinduism.

These are the signs of the times, and considering over them, one is irresistably drawn to the conclusion that either the Sanatan Dharma shall have further to amend its doctrines, to bring the Hindu Religion more in conformity with the spirit of the modern age and to adapt it to the new circumstances, or it will make no further advance, but on the contrary, will stagnate and lag behind the forward movement of the times. In the former case, it will make a near approach to and may even, later on, merge into the Arya Samaj; in the latter, it will fail and the relentless law of the survival of the fittest will put it down.

The Theosophical Society: "What is 'Theosophy'?" Certainly it is not a religion *per se*, unless it identifies itself with any one of the already existing religions, Sanatan Dharma, Buddhism, Zoroastrianism, or so forth, when it ceases to be true Theosophy.

The Theosophical Society is partly a Society for the research of the hidden laws of nature—partly, because a man may be a Theosophist without having any sympathy with the 2nd and 3rd objects of the Society. Mainly it is a Society which has for its object the formation "of a nucleus of a Universal Brotherhood of Humanity. But of what nature is the nucleus? Where is the protoplasm which would supply the primitive cell

for the formation of the nucleus? A belief in the Fatherhood of God would furnish us with the required protoplasm for the formation of the nucleus of universal brotherhood of mankind. But the Theosophical Society does not profess any such belief.

But whatever might be the philosophical difficulties in the way of understanding Theosophy or the Theosophical Society, there are other difficulties that we meet in trying to reconcile ourselves with the Theosophical movement, and they have to do with the relation of its teachings with the people generally.

Briefly, these difficulties are as follows :—

(1) Theosophy is not for all; it is, at best, for the educated few. For, to be sure, an idea of God, which unites in one all sorts of notions from the “non-existent” of the Kabala to the God Incarnate of the Puranas, is a difficult thing to grasp, for a man of some intellectual power—to say nothing of the ordinary man.

(2) Occultism, spiritualism and like things, which are rightly or wrongly identified with the Theosophical creed, are again not meant for the masses.

(3) But a stronger reason why every thinking man should take exception to the spread of Theosophism must be based on the grounds of *expediency*. A revival of mysticism and of belief in evil spirits and ghosts, that has resulted from its spread, is an evil which is simply deplorable. How far mysticism is right and a belief in evil spirits a belief in the realities of nature, is no question to be discussed here. But even granting that the whole world “has its being” in mysticism and that *bhuts*, *prets* and *pishachas* are very potent factors of God’s creation, the question remains, how far is it expedient and consonant with the best interests of the present day India to encourage such beliefs? The age in which we live is one of hard realities of life, of struggle for existence, and of activity and manliness in general; and for this we re-

quire a generation of young Indians, hard and sturdy, vigorous and enterprising, undaunted and courageous. But if from the beginning, the dread of evil spirits, residing on *peepul* trees, in wells, and in lonely places, is forced down the throats of young Indian students by means of small manuals, it is too much to expect of them that they would in future display manly qualities and be able to take to heroic enterprise.

The strong and sturdy nations of the world in all ages had little faith in mysticism and in spirits, so long as they continued to make any progress; and a growth of belief in these things has, always, been synchronous with national effiminacy. For these reasons a movement that lays great stress upon these things, is a backward movement and may be harmful in its effects.

On the whole, therefore, Theosophy by itself is not what India needs, because it does not aim at improving the condition and the religion of the masses, it inculcates too much of mysticism and is not in accord with the spirit of the age. That it will ever gain general popularity, is consequently very much to be doubted.

The Brahmō Samaj: When we speak of the Brahmō Samaj, we should be taken to mean the Nava-Bidhan or the new dispensation.

Now the new dispensation was a blessing to India, when it came into existence. It aimed at a radical reform in all religious and social matters; and as was natural, people welcomed it heartily for a time. Its chief beauty consisted in its catholicity and in its revolt against dogma. It was also indigenous, having been brought into existence by an Indian worthy.

Later on, however, a great change came over the Samaj that greatly estranged the sympathies of the people. It is becoming more and more dogmatic and mystic and making a steady approach towards Christianity.

The following extracts from an article in the Theosophist of October 1881, headed "New Dispensation dissected" will amply bear out the truth of the above remarks :—

"Great must then be the audacity or foolishness of him (call it whatever you will) who seriously contemplates to revive in these days of enlightenment, the exploded device of securing the hearing and sympathy of the people by claims to inspiration and the power of directly communing with God and the Prophets..... For, if we but analyse the published speeches and statements of the inventor of the New Dispensation, we will find these very claims brought forward as the main argument in support of his assertions..... We have but to remember the grave announcement made by the *Nava Bidhan* prophet to the public of Calcutta that he had had an interview with John the Baptist, with St. Paul and Christ..... "

"Be that as it may, mystification has become so systematic with him, that the public have ended by looking upon Babu K. C. Sen with more than suspicion."

"Indeed Keshub teaches the public as one having authority as the scribe. Does he really imagine himself a second Jesus of Nazareth in flesh and blood incarnate, surrounded by his apostles.....?"

"The Keshubites are too thorough going upholders of the theory of divine inspiration to commit the heresy of interpreting "communion" in any metaphorical sense! This, we understand is a *bonâ fide* "materialization" of saints and prophets....."

"With the followers of the Jewish Bible, Babu Keshub 'maintains the inspiration of the prophet Moses. So great is his reverence for Christ that many times his religion was mistaken to be Christianity in disguise."

“The Old and New Testament “with him too form a basis of his religion. Many of the Christian ceremonies, such as the Eucharist, Baptism and a few rules of morality (*vide* his “Rules of Forgiveness and Enmity”), have been largely borrowed by him.”

Comments on the above are superfluous. People have grown suspicious of the true motives of the Brahmo Samaj, and have come to regard it a “Sham.” The fate of such a movement may be very well imagined.

Indian National Social Conference: The sincerity and the unremitting labours of the originators and promoters of the Conference, nay their very names, among whom may be counted the honoured names of the late Justice Ranade, of Justice Chandarvarkar, and of His Highness the Maharaja Gaikwar of Baroda, would have sufficed to assure us of the final success of the movement. But an initial mistake has been committed in organizing it, which makes us think otherwise.

The mistake referred to consists in their losing sight of the fact that in India more than in any other country, “religion” is “indispensable to social reform.” As has been truly said, in India there is no custom or practice which has not received religious sanction from one school or another. There is no such thing as purely social life in this country, and religion and social life of India are so intermixed that it is impossible to separate one from another. It is, consequently, of first importance that religious reform should be made the basis of social reform. Unless that is done, the cause of social reform would continue to be a very weak cause.

Lord Keshub explains “the true order of reformation”, thus:—

“What is the programme of reforms you think I intend to lay before you this evening? Not half measures, like the education of this section of the community,

or the reformation of that particular social evil. These cannot—it is my most firm conviction—these cannot lift India as a nation from the mire of idolatry, of moral and social corruption. If you wish to regenerate this country, make religion the basis of all your reform movements. Were I engaged in the work of reforming this country, I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of corruption, namely—idolatry. Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition.

“All the social reforms I would propose for your consideration, are involved in this grand radical reformation—religious reformation. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation.”

Christianity has acquired such an importance in this country that a word or two about its “future in India” seems necessary to be added. In the beginning it made very rapid progress and had as much influence with the educated people as with the ignorant masses. But ever since the Brahmo Samaj and the Arya Samaj began their work, its influence has faded away with both the classes, and few persons now accept that religion for its own sake. A large number of new converts are recruited from the famine-stricken people and from the orphans. “Unless, therefore, famines be a permanent condition of the country”, this “class of recruits” cannot be taken into account while judging the general inclination of the Indians towards Christianity. “Some persons accept Christianity from motives of personal gain, and these also cannot be reckoned as genuine converts.” For these

reasons “Christian propagandism in India cannot be said to have been”

Comparing all these present movements together, therefore, we arrive at the conclusion that the Arya Samaj is the only one of these which aims at meeting all the new requirements of the age, and which is sure to succeed in the long run.

We now proceed to consider some of the preliminary difficulties that are met with in the way of properly understanding the principles of the Samaj.



UNPUBLISHED CORRESPONDENCE

OF

Rishi Dayananda.

Second Series.

No. II.

The next letter which I want to present to the reader becomes important only on account of its bringing into clear relief the *Bania* spirit of John Bull. It is now a matter of history that on account of the crooked policy of the founders of Theosophical Society Swami Dayananda had severed his connection with and had withdrawn his patronage from that Society. He perhaps wanted to have a manifesto setting forth the reasons of his severing all connection with the Theosophists published in an Anglo-Indian paper. The following is a reply to his request :

Letter IV.

Simla, Argus Press,

Simla, 1st May 1882 .

SIR,

I have received your communication regarding the Theosophists. I am sorry that I can not insert it in the paper, except as an advertisement. If you wish it to appear as such, kindly send me Rs. 10. I expect it will make two columns of print, and my rate for such is Rs. 5 a column.

I am Sir,

Yours obediently,

W. H. Carey.

As my aim is, not to present an account of Swami Dayananda's doings in chronological order, but rather to acquaint the reader with his manifold activities, I can not pay any attention to the sequence of occurrences.

Rai Bahadur Mulraj, M. A., of the Punjab Judicial Service is a well-known figure amongst the Arya Samajists of the Punjab. He gives himself out as the author of the ten principles of the Arya Samaj, although people are sceptic as to his power of even understanding some of them. He claims to have guided Swami Dayananda in some of that Great Man's works. I give here a specimen of the Rai Bahadur's style of writing. Although he "Dear Sirs" the Great Swami in the beginning of his letter yet strange to say this Master of Arts and a Prem Chand Roy Chand scholar to boot concludes it with due and becoming respect.

Letter V.

Gujranwala,

31st July 1880.

DEAR SIR,

I received your letter of the 27th instant in due time.

As to the remarriage of widows there is an Act of Governor General (Act XV of 1856) already in force, which I believe is all that we want. It is called "an act to remove all legal obstacles to the marriage of Hindu Widows."

Section I of the Act is as follows :—

"No marriage contracted between Hindus shall be invalid, and the issue of no such marriage shall be illegitimate, by reason of the woman having been previously married or betrothed to another person who was dead at the time of such marriage, any custom and any interpretation of Hindu Law to the contrary notwithstanding."

I was very sorry to read about Munshi Indra Man's case. If the order was passed by the Magistrate after holding judicial proceedings a regular appeal against his order should be preferred.

But if the order was passed by the Magistrate in his executive capacity a Memorial should be sent up to the Local Government. And in case the order has been passed by the Magistrate with the previous sanction of the Local Government, or by the Lieutenant-Governor himself, a Memorial should be sent up to Lord Ripon.

In the Memorial should be forth the following facts:—That these books are merely reprints of former publications; that these books are in reply to attacks against the Hindu religion. An account of the history of each publication should be given, *i.e.*, it must be shown what gave rise to the writing of each individual book. A list of similar books published by Christians against Mohamadanism in India, with the names of authors, etc., should be given, and also another list of books published by the Mohamedans and Christians against Hinduism should be given and it should be pointed out that the authors of such books have never been punished before. It should be pointed out that these books have been written to protect the Hindu religion from the attacks of opponents, and for the object of investigating and spreading truth. It should be remarked that it is not consistent with the justice and spirit of toleration of the British Government to punish one writer and protect and encourage others. It would be very hard indeed if the writers against the Hindu Religion could say what they like, and the Hindus could not raise their voice to protect their own religion.

A paper setting forth the above, or copies of the Memorial should be circulated to all the Indian and English papers here and in England. The Theosophists also should be written to: As now a Theosophist is in the Parliament he should be asked through Col. Olcott to agitate the question in Parliament.

Lala Dwarka Das, B A., member of the Lahore Arya Samaj, is at Jagadri now-a-days. He might be asked to help in drafting the Memorial and papers and getting them printed. I hope I will be soon informed what steps have been taken in the matter.

I have to go up for the Extra Assistant Commissioner's Examination shortly, otherwise I might have also done what I could in the matter. But now I have no time whatever.

I am desirous to know more about the German Gentleman and his proposals.

Hoping you are well.

Yours obediently,

Múlrái.

There is one aspect of the above letter and those that follow which is inexplicable. The question which puzzles me is; why did the followers of the great Dayananda persistently address him in a foreign language with which he was not acquainted and in which they themselves could not express their ideas properly. Even Rai Mulraj, the great champion of Hindi and the author of the first Hindi Primer in the Punjab, did not see the ridicule of corresponding with Swami Dayananda through the medium of English.

The next letter was written by Bhai Jawahar Singh (the then Secretary of the Lahore Arya Samaj) who has since changed colours, and has distinguished himself chiefly in the field of vituperation by abusing his old spiritual Guru :—

Letter VI.

Lahore Arya Samaj,

Dated 10th May, 1881

To

Swami Dayanand Saraswati.

Most respected Sir,

I humbly beg to acknowledge the receipt of your kind favor instructing me some moral truths as to guide me in foreign country.

I have, owing to considerable affection on my mother's part, and other certain inconveniences, that I lately felt, declined to see England for the *present*.

Lalla Rattan Chand Bary, the Editor of "The Arya," has, already resigned the membership of Theosophical Society but on different grounds. This is his policy. "The Society," he said, "did not, in many cases, regard their essential principle of "Universal Brotherhood," and that it believes in false existences (*i. e.*, devils) and Society seems as doing no good for India. From above it appears that he has not stated the real cause of his isolation for the reasons best known to himself. Besides I have not seen myself that "*Resignation*" and what I have written here, is simply because I am told thus. Nevertheless I have no reason to disbelieve his statement. If we want to make "The

our Organ, please advise us in a special letter addressig to President.

The character of Pandit Akhya Nand is doubtful. Nothing is needed to comment.

A great agitation has been roused in Lahore among the Hindoos and Mohamedans in connection with National Language. Formers prove to be Hindee, while latter Urdu. Successive lectures are going to be delivered from last fortnight and are still continuing.

We have given our whole of attention towards this noble cause. Lalla Mulraj, M. A., has been appointed by "*Bhasha Pracharni Sabha*" as a representative from Hindu Community to Education Commission.

Sorry to learn that Munshi Khanaya Lal Alakh-Dhari of Ludhiana died on 1st instant.

I suggest you to establish an Anglo-Aryan College in India. Syed Ahmad Khan has once more given life to Mohamadans and that the main cause of that I see only is the Institution he has established in Aligarh. It is no difficult for us if a slightest movement be made.

Lala Devi Dyal, Editor of Vidya Parkash has written me a letter from Ajmere and he is going to Bombay. He has sent us a very good news, but we cannot put them in our journal unless they are confirmed.

I now close my humble letter with paying my sincere thanks to you as the sole Patriotic of the day.

I am Sir,
Your most obedient servant,
Jawahar Singh, -
Secretary, Arya Samaj,
Lahore.

The next letter appears simply to shew the extent of Swami Dayananda's influence over his followers a year before his death.

Letter VII.

Respected Sir,
Pandit Dayanand Saraswati Swami,
CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA
Respected Sir, ... Aryan Litera-

ture, Science and Religion. You have succeeded in your attempt to some extent. But the greater work that is required of you to be done, is of a nature that will make the Aryans on a par with the other civilized nations of the world. I am now entering in the subject, which led me open a correspondence with you.

There are I think no less than 3,00,000 Arya Samajists. If you are but to take Rs. 10 from each (which all will willingly give) a sum of Rs. 30,00,000. This sum if given out on an interest of proper rate will amount to a large sum.

Of this sum a great Aryan Vedic College must be founded.

Some graduates of the University knowing English and Sanskrit must be sent to Europe and America, to learn arts and manufactures.

The further projects that I have been so long meditating will be communicated to you after some time.

I think you will kindly take the matter earlier in your hands, because if it is to be exceeded it is through your aid. I expect an early reply of this.

Yours obediently.

Durga Sahai Arya,
c/o Babu Jwala Sahai Arya,
Meer Moonshi of the Jeypore Council.

Jeopore, 24th October 1882.

I will conclude this article with some more letters shewing the cordial relations which existed between Swami Dayananda and his new disciples.

Letter VIII.

Amritsar Arya Samaj,
23rd October 1880.

Revered Sir,

Col. Olcott and Madame Blavatsky have reached here and are most anxious to see you. Besides their wishes it is the most earnest desire of this Samaj to have you with us at their present occasion, which if brought into effect will be a most desirable end. All the members solicit and hope that you will be so kind as to proceed to Amritsar at your earliest possible convenience.

Soliciting the favor of a reply

post and

Namaste from Pandit Umrao Singh and myself and others.

I am,
Yours respectfully,
Murli Dhar,
Secretary, Arya Samaj.

—o—
Letter IX.

No. 41.

Arya Samaj Office,
Lahore, 28th April 1881.

To

Swami Dayanand Saraswati,
Supreme Chief of Arya Samajes in India.

Revered Swamiji,

The nephew of Lala Nihal Singh member of the Lahore Arya Samaj has absconded from his house and probably he may come there to see you.

His name is Purtab Singh, his age about 15 or 16 years, has fair complexion and short hairs over his head. He wears a white turban and a jacket over his koorta which has silver buttons and a Dhotee.

Should he come to you be kind enough to inform the Lahore Arya Samaj by a telegrmm and keep the boy with you.

But if he is not there you need not telegram to us.

My respectful Namaste to yourself.

Yours obediently,
Rattun Chand Bary,
Secretary.

—o—
Letter X.

Sukkur,
Dated 10th August, 1883.

My dear Swamiji, Namaste,

Swami Sahjanand is here since a fortnight and has delivered lectures (Dria Khan) on different subjects of Dharm and Desh Upkar, we all Samajists here have been greatly benefitted by his lectures. No doubt our country will be improved by the mission of Sat Dharm among the people by such Updeshaks.

We are greatly indebted to you for the Vedic Dharm now-a-days being professed amongst our countrymen.

Kindly accept our hearty thanks for sending Updeshak to travel from one country to another to spread and enlighten the minds of people with their knowledge (Vedic Dharm).

Yours obediently,
Mungoo Ram,
Corresponding Secretary,
Arya Samaj,
Sukkur.
MUNSHI RAMA.



